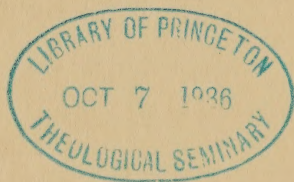


Christian Materialism

Francis J. McConnell





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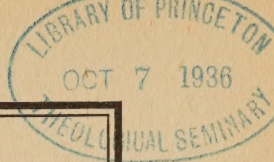
*CHRISTIAN
MATERIALISM*

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INQUIRIES INTO THE
GETTING, SPENDING AND GIVING
OF MONEY

BY ✓
FRANCIS JOHN McCONNELL

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PUBLISHER'S NOTE

THIS book was planned by the United Stewardship Council, an interdenominational agency representing twenty-six Protestant communions. Desiring a new study of the Christian's relation to material possessions, the Council invited Bishop McConnell to prepare the manuscript. Since the United Stewardship Council is not equipped for publishing and since this book deals with the underlying philosophy of benevolence giving so important to the cause of missions, it requested the Missionary Education Movement of the United States and Canada to undertake publication on its behalf.

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INTRODUCTION

THE problem of materialism is always of high importance for Christianity. Philosophic materialism has always been looked upon as among the chief foes of the Christian gospel. One of the most notable features in the Christian thinking of our day is the triumph which sounds through the welcome given by idealistic thinkers to the modern doctrines of physics as the play and interplay of forces. These new doctrines are taken as the death knell of materialism. For a force seems at bottom to lend itself to idealistic treatment, especially when the idealism appears to rest down upon mathematical equations which are of necessity highly intellectual, and which seem to be the expression of creative minds.

No doubt the present teachings of physics do mark the end of the old stuff-and-lump materialism. That materialism made its chief appeal to a form of common sense which always thinks in terms of alleged realities which can be seen and handled. The atomic theory of little indivisible bits of matter was popular because it seemed to bring the mind down to something solid, even if it did so at the cost of self-contradiction. Now the atom is conceived of as like a miniature solar system, negative electric

units or forces revolving around a positively charged center. In this interpretation matter as we have been accustomed to think of it has entirely disappeared. At the most, matter could be nothing but a point in space at which forces manifest themselves.

No doubt, we repeat, this all looks in the direction of theism. Still the victory is not by any means complete. Just as it was once easy to think of matter in lump terms so it now appears easy to think of atoms as impersonal forces. Physical theory has a long way to go before it adequately thinks of forces in personal terms. If the fundamental powers of the world are impersonal and minds are the expression of the impersonal, we are not much better off than when minds were thought of as the outcome of matter regarded in the old-fashioned sense.

It is not, however, the aim of these inquiries to deal with materialism on theoretical grounds. Theoretical, philosophic, even metaphysical discussion of materialism will probably always be in order, but such discussion will not win the final spiritual victory. Christian victory lies at last in the grasp of those who convert an opposing force so as to give it a Christian aim and Christian result. Materialism has to be redeemed. Spiritual forces are to show themselves superior to the forces which we group together as material.

There are various types of adjustment to the material world in which we find ourselves. Probably masses of

mankind would be content to take the material world just as they find it and to yield themselves to it with as little resistance as possible. The trouble with this is that there are few, if any, spots on the earth's surface where men can live without working; and if men must work, they are always seeking for such an adjustment to nature as to make their work less onerous or to get more from it. So that when we speak of a materialistic adjustment we have in mind not the man who sinks down before nature and allows it to do what it will with him, but the man who thinks in material terms—makes material returns the object of his effort, and judges all effort by material standards. This is what we today call secularism.

A man may admittedly seek material results with an unselfish aim. Nevertheless, the outcome of the pursuit of material ends animated by material standards is such that the religious seeker in many types of belief feels that the higher ideals can be won only by forswearing material aims altogether. So we have renunciations of wealth, often going to extremes of fanaticism. We have a vast mass of data in human history to show how futile is the attempt to get rid of material factors by ignoring them. The material forces have a way of taking a deadly revenge on anyone who would ignore them. If a man declares that he will conquer the desire for food by ignoring that desire, he finds that his last state is worse than the first; and that, if he persists, his very last state is soon

at hand. No, the cravings of the human life for the material cannot be stamped out.

Remains then the only other way. If we must not allow the material forces to run over us and beat us down and if we cannot ignore the forces, we must come to terms with them and bring them under control. The old-time teachers in the early days of Christianity used to speak of matter as inherently evil. That was to surrender too much of creation to evil, in fact almost all; for matter touches and conditions even the soul's striving after its loftiest satisfactions.

The conquest by the Christian over practical materialism comes through the attitude toward money. One of the most discouraging phases of the Christian attempt to bring in a new earth as well as a new heaven is to encounter so often the apologetic attitude toward the mention of money in religious enterprises. We tell men that they are to give themselves. Most such advice is a bit vague and cloudy and misty. We do not get far with it until we get down to what a man earns through his daily labor. I have heard church leaders call for a new consecration to a spiritual ideal and do so with avowals of weariness at discussions of practical measures to bring in the Kingdom. These are possibly suffering under the notion that there is something inherently vile about money. Money means food and clothing, books and works of art, chances to help one's fellows—in a word, life! If we could actually trace the history of a coin

from the day it leaves the mint, with its image and superscription clear and sharp, to the day when it returns to the melting-pot, we should find that the coin has been closer to human life than any other material agency, that the pressure of human hands upon it has known an indescribable tensility, that the coming of the coin has been looked to with more anxiety and its departure often with more sorrow than those of any other forms of the material. To control this force for moral and spiritual purposes is the aim of Christian materialism.

We proceed to ask certain practical questions. First, how the Christian gets his money. Second, how he spends it. Third, how he gives it.

GETTING

GETTING

AT THE VERY SIMPLEST THE QUESTION AS to Christian money-getting is intricate. It would be hard to find a self-sufficing unit, a family or a man, who could live in utter isolation from the outside world. That world would get to the unit somehow, and with the most elementary contact some human and therefore Christian duty would emerge. One weakness of socialistic experiments of the extreme form has been that they have not been able to cut loose from the non-socialistic world. They have had to have something from the outside, usually in raw materials, and that something from the outside has prevented the complete trying out of socialism. Even Russia today is estopped from carrying out the full communistic experiment by the necessity that she must live among non-communistic nations. At first she sought to make all nations socialistic, but had to give that up. So that her problem is complex and grows increasingly so.

PRIVATE DIVIDENDS AND PUBLIC WELFARE

I once heard a social thinker declare that he would never work to create anything which did not minister

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to a necessity for men. He had in mind such needs as food and drink, clothes and shelter. I am not sure that we can get a simple start from a dealing in such needs. This man was especially severe on traffic in anything that resembled the finer goods, like jewels. Suppose, though, we are looking for a worker who is producing goods which people do not need in the more matter-of-fact activities. Suppose his wares are what the prospective buyers can take or leave. Assuming that the product is not socially harmful—about which more in a moment—it is hard to see why such a producer should not charge for his product whatever people are willing to give. If he owns his tools, he would come as near being entitled to the full product of his work as any earner of money we can think of.

Yet even he would be under some social obligation, which society would probably look after through taxation. If he should receive pay in coin he would be dealing with a strictly social product—money—the production of which the state keeps entirely in its own hands. If he should seek a wider market than that supplied by his near neighbors, he would have to make use of a road, which is another social creation. If he should get into a dispute with a buyer, he might be forced to resort to a law court, which is another social instrument.

I said above that this imagined earner would be as nearly entitled to the full product of his labor as any of whom we can conceive. I did add, however, that the

product itself must not be socially harmful if it is to have a moral sanction. Everywhere today we are coming to recognize that there must be at least three gainers to every business bargain.

There was a time when buying proceeded on the assumption that in every transaction one party must gain and the other lose. The legal word was that the buyer was to beware, or to deal at his own risk. There are still some trades and some countries where a bargain is a battle of wits. In some cities in China the price which just lets the buyer out of the store with the goods is the least that the seller is willing to take. No great moral issue is involved in a tourist's trading in China, however. In such a transaction the Chinese merchant is not likely to be swindled. It is Western civilization's skill in swindling on a nation-wide scale that puts China in danger.

A long step ahead was taken when society adjusted itself to the expectation that there must be two gainers to every trade. The buyer must get for what seems to him a fair price something he desires to get, and the seller must receive a fair price for what he desires to sell. It has been repeatedly said—on what authority I do not know—that the Quakers are responsible for the common acceptance in lands like ours of the one-price system. If this is true, we are indebted to them for a practical step toward sound democratic and Christian social morality. There cannot be democracy in the purchase of goods till every buyer who has the money with which to buy stands

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equal to every other buyer before the merchant's counter.

Now we recognize that there must be a third party satisfied, that is, society itself. The transactions must be in goods that, to put the case negatively, are not socially harmful. This seems obvious on its immediate statement, but it is not so obviously observed in practice.

I do not intend to try to list goods that are socially harmful. That might prove to be impossible. We can, though, look at some business courses which can be seen in the large. The policy of American organized labor and the policy of American capital for the period but recently closing were based on assumptions about as follows: The employer got the largest share he could from the profits of industry. Here was the pile of profits. It was incumbent on, or up to, the laborer to see that he "got his." The employer worked for as large dividends as he could grasp, and thought little or nothing of any social considerations except those insisted on by society itself. Do capitalistic leaders ever reflect upon social values except as such values will increase dividends? The wage-earner is not likely to ask about the welfare of society. What he desires is an increase of wages. With neither capitalist nor wage-earner thinking much of the public welfare, society has to stand firmly for the third gainer to every bargain—society itself. If a man is asking himself whether his money is honestly earned or not, he is under obligation to ask whether there are these three gainers to his bargains.

"TAINTED" MONEY

About thirty-five years ago there was a sensational debate in religious circles as to whether a Christian or a Christian organization could accept "tainted" money. The particular money in question was that of a business which had been ruthless in dealing with its competitors, and had been able to be ruthless largely because of secret rebate concessions from the railroads. The raising of the question by Washington Gladden was a distinct public service, but it did not render that service chiefly by pointing to guilt as personal. To be sure, one of our foremost political thinkers used to tell us that guilt is personal, and to an extent, no doubt, it is; but that does not always follow from a situation like that against which Gladden protested. The fact was that the social groups had not realized the changes that were taking place in the social structure. Men were thinking of railroads in the terms of macadam or gravel or dirt roads, and had not observed or reasoned about the changes taking place. The mass of the American people had the pioneer spirit of every man for himself and the devil take the hindmost.

Even admitting the fact that unscrupulous leaders are always at hand to take advantage of a chaos like this, the fundamental fault was in the chaos. Theodore Roosevelt, at about the same period in our industrial history, tried to draw a distinction between good trusts and bad trusts, but without much success. Not enough account was

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being taken of the liability of society itself for the possibility of industrial wrong-doing. The protest against having the church receive money from those who had used the industrial opportunities selfishly was altogether in order, but after all that protest rendered its chief service by helping men at last to see guilt as social as well as personal—guilt not as deliberate wrong-doing but as carelessness and inertia and dullness of vision. Society being as slow-moving as it is, it is more worth while to call attention to the social guilt than to the personal, except as the personal may dramatize the social.

If money coming out of the unideal conditions of modern industry can be used for the improvement of an industry, that money does something to cleanse itself of its own taint and something also to purify the social situation which makes the taint possible. The danger is that money got by unsocial practices is likely to be used to defend those practices. It is noteworthy today, however, that some of the large benevolent foundations, whose resources are the result of industrial practices that in their day were dubious indeed, are through trained investigation fearlessly exposing faults in the system that made the foundations possible. When the Commission of Inquiry of the Interchurch World Movement made its report on the steel strike of 1919 and criticized the steel companies, a critic of the report wrote to a leading denominational journal protesting against the unethical practice of taking money, some of which presumably

came from the steel companies themselves, to set forth strictures against the companies. If any money from the steel companies themselves was used to investigate the steel strike, I am sure the Interchurch officials never knew it; and if any had been so used, it would have been an entirely proper use of such funds if the aim of the Movement was social welfare.

SOCIETY A CREATOR OF VALUES

Coming back to dealing fairly by society, let us remind ourselves that society itself is the part creator of the values of industry and as such is entitled to returns from industry. This is a point to be remembered by all Christian stewards of money. How does society create values? Well, by making a market, for one thing. Very few persons living in a community are so poor that they cannot buy something. It is like supplying an audience for a speaker. A community can supply an audience, if only of ignorant persons, and those persons are better than none at all. There is something in a group which calls forth powers of the individuals of the group to which they might never attain as individuals. This is seen at its best in the region of the higher values, like those set forth in Greece when Athens was at the height of her glory. There were enough artistically like-minded people in Athens, even though Athens at the time had not much more of a population than Denver now has, to make a demand for the finest architectural and sculptural crea-

tion—a demand expressed, moreover, not through money payment but through general public interest. Every boy on the streets of Athens must have known when a building was well made. Now, so it is also in an industrial center. The people create demands which call forth supplies.

Let me illustrate this creation of values in this way: If the people are to live together at all, they must have streets or roads, and these, once built, are for the advantage of every trader. To be sure, the streets can be used recklessly for the profit of individuals; many of our finest automobile roads are broken down by private trading trucks for which the roads were never intended. Citizens are taxed for roads and schools and courts, but they get something from all these things beyond what they pay for in taxes.

This creative power of people living in groups is not emphasized as it should be. We hear enough about the creative power of land, labor, capital and the *entrepreneur*. Of course, the same thinkers who list these factors for us tell us that the price of an object is set by the demand for it. Even Karl Marx, who made labor virtually the creator of all values, takes heed, perhaps in a grudging way, of social utility as a creator of values. What I mean is that the demand is actually a creator. It may act blindly. It may not be able to say more than yes or no to the attempts to meet it, but it is there. Here again we may resort to the figure of an audience. The

actor or the orator may be striving to say or do something that will call forth a show of response, if not applause. The test of success is the attention paid. To reach that attention calls forth all the resources of the performer. From the point of view of high art, or of lofty truth, the speaker may say that he aims to satisfy himself. As a famous thinker once said in my hearing, "If in my lecture I can satisfy myself, the audience may fall away, for all I care." The answer to this particular lecturer might truthfully have been that his audiences usually did fall away, and that his own teaching failed for anything like full effect by his lack of interest in his hearers. Truth is not uttered till it is understood, or till enough of it is understood to carry along for further attention what is not immediately understood.

If it is replied that this power of an audience or of a community is merely selective, the further rejoinder is in order that selection is a phase of production. The economist tells us that even to change the space relations of material objects is to render a creative service to society, a transferring of things which cannot be used in one place to a place where they can be used. Similarly it might be said of the attentiveness of a group that they select out of a mass of uninteresting and unimportant factors spread before them those which can occupy the minds of the members of the group.

In yet another manner the fact that people live in groups exerts a creative function. I refer to the simple

consideration that a hundred people can think of more details about an industrial creation than can one. I do not for an instant minimize the importance of the inventor, but if the inventor is to make his creation in the largest degree useful, he must seek to have it improved in literally scores and hundreds of details. Think of an automobile, for example. The fundamental fact about the automobile is that there was for years an insistent public demand for its invention. The general public was actually speculating as to how soon the horseless carriage, as it was then called, would make its appearance. Further, the original creators of auto-cars, no matter how competent their mechanical foresight, could not possibly foresee the thousand and one adjustments to all sorts of actual situations to be met in traveling along streets and roads. A bright boy, not yet out of his teens, may see something to be improved in a car which he drives day after day which the inventor in the laboratory or the shop could never see. Let the boy be one of thousands of car users and we have a creative force which, if not positively inventive, is nevertheless of enough consequence to determine what inventions will practically succeed. The progress toward desired simplicity in a machine may come as somebody discovers that a part of the machine is of no use and can be thrown away. We have perhaps all of us heard of the lazy youth whose task it was to pull a string which opened the piston valve in one of the early steam engines, so that the steam could press now upon one piston head and now

upon the other. This youth found that by tying the string to a regularly moving part of the machine he could get the work done better than he could do it himself. The laziness of the ordinary body sometimes quickens the ordinary mind to an insight quite extraordinary.

If I may be allowed another illustration of what is probably clear enough without illustration, let me call attention to the widespread use of newspapers in the pursuit of fugitives from justice in, let us say, a murder case. The police send to the newspapers an account of the criminal, or perhaps his picture. Tens of thousands of pairs of eyes are on the lookout at once. Some pair, not necessarily the sharpest, may catch something suspicious in a casual passer-by that leads to final detection—something of which the professional detective may not have thought, and might never think.

The proof of the pudding is in the eating thereof. There is but one judge of eating and that is the eater. Of course, the assumption is that the public eats to maintain its life and energy, and will at last find the foods which will contribute most to that primary aim, but this assumption may not be conscious in the mind of the public. The public desires that the food be appetizing. The cook may have rare scientific knowledge of just how to provide dishes with the proper combinations of vitamins. He may have the most genuine humanitarian interest in his fellow men, hoping to feed them toward the noblest usefulness. There is one further inevitable and inescapable demand

that he must meet—he must give relish and palatableness to his dishes. Of relish the eater is the judge, and he judges by reasons which he might never think of trying to state.

All this has been upon the plane of the matter-of-fact activities by which men earn their livelihood. We may say further that it is in the society of their fellows that men find life worth living. Just to be with human beings is a pleasure to normal men. There is an attractiveness for many of us about a city, even though we may ourselves feel lonely in it.

I have drawn this out perhaps at too great length because I have wished to emphasize considerations which are obvious enough but which, because of their obviousness, are often overlooked. Society is a creator of values, even of material values. There is about almost every object which we buy in a marketplace some value which comes from society itself.

A MAN'S OBLIGATION TO SOCIETY

The moral duty resting upon men as a result of this function of society in creating values is to discover how to repay society or to discharge the obligation arising from the fact that a new value is enjoyed. If the value comes from society as a whole, the payment must be made to society as a whole. It would be hardly permissible, for example, for an individual to ask for individual gifts just because he is a member of society. The

gifts would have to be of such an order that all others could share them upon equal terms. An individual could not expect a state-supported orchestra to play for his sole entertainment, for that would impose conditions which woefully limit the democratic enjoyment of the music. Roads, libraries, art galleries, museums, water supplies, and other goods of the kind too numerous to mention indicate the kind of wealth that can be furthered by social appropriation.

It must be admitted that society as a whole has not yet mastered the idea that it itself is the creator of some values and that it is entitled to take those values. If society is not developed far enough toward self-consciousness to see its own rights, there cannot be moral condemnation of individuals for taking these values under the present system, or lack of system, provided there be no transgression of present law. Here is a business socially created. A state is to open a new road through a section hitherto without a road, with a resulting increase of real estate values, and with all the other increases which go with the rise of real estate values. Who has created the rise? Society. Who is entitled to the advantage of increase? Society. Suppose society is not aware of this, or is careless about it. Then there is no other course open but for the individuals to take the increased value, and use it with as large and fine a social sense as they may possess.

It may be too much to say that society is not yet fully conscious of its own rights in this realm. For there are

some legislatures which insist on taking for the public as near the total amount of increase as they can collect through taxation. Others still deliberately state that it is best to leave the increases of such order, for the present at least, in the hands of those who profit by them as individuals—this for the sake of encouraging individual initiative. Some of these gains are almost in the nature of findings, and in many minds the old adage still holds good that findings are keepings. This is true enough in general to warrant the expectation that anyone who finds a lost valuable and returns it to its rightful owner is to receive a reward. It is true also to the degree that the alertness for possible findings is for the good of society. A prospector for gold might not prospect at all if he knew that all the gold he found was forthwith to be turned over to the public treasury. So that there is ample reason for rewarding the finder. That does not mean, however, that the finder is entitled to the whole value of goods which are not of his own creation. In practice this social return reduces to modest proportions. By the old Spanish law in Mexico the ruler of Spain owned all the sub-soil treasures of Mexico. Gold, silver, copper, all belonged to the crown. The crown, however, could not take charge of the mining. Hence the actual outcome was that a practical compromise was arrived at by which the king got a fifth of the silver—a fifth, that is to say, laid down on the wharves of Spain. That, numerically stated, is a taxation of twenty per cent on

silver mining. If all the industries, mining included, were owned by the state, the state would have to pay to have them carried on.

PERSONAL USE OF SOCIALLY EARNED GOODS

At this point it may be in order to make some suggestions to those whose consciences are disturbed by receiving goods that have been socially earned. Let me say that some observers tell us that the money socially earned which comes into private hands is better spent than if it were spent by public officials. It is easy to make too much of this claim. State universities in this country are supported by public money. It would be a difficult task to show that state universities are a whit behind the privately endowed schools in the high purpose and sound wisdom of their expenditure of money. In praise of private business it is common to say that public business should be conducted as is private business. Well, how much does the ordinary plain man know as to how private business is carried on? Every now and again we get a glimpse—shameful enough, indeed—of the way public business is carried on. The glimpses at private business are not so frequent, but, such as they are, they are not often reassuring. Of course, the private business moves on the assumption that its money is its own and that it can do as it pleases with that money. This is a dubious assumption and is becoming more dubious. The liberties which directors take with money not their own but committed

to their care by confiding stockholders are no less astounding than the liberties which politicians take with the public crib. The favoritism, the graft, the overcharging, the payment for fictitious services—all these are too common in private business to mention. We had a dreadful to-do in New York a few years ago over the discovery of some of Tammany's methods in allowing its officials to become rich—mysterious tin boxes into which the possessor put a thousand dollars and could never thereafter tell how that thousand became ten thousand. The tragedy admittedly was that the public did not rise in mighty wrath against the wrong-doers. Why did not the public rise? Partly because of the feeling, or the suspicion, that the business men, many of whom protested frantically against the iniquities of Tammany, were just as bad in thought and deed as Tammany, with the difference that Tammany, avowedly for political reasons, did have some human interest in the people whose welfare it professed to guard.

Still, the social sentiment and conscience in this realm are but little above the rudimentary. To return to the question as to what a conscientious person should do with money which comes to him socially earned. First of all, it may be that not all the money has been socially earned. It may be payment for the actual use of capital. Again, nothing would be gained by refusing to receive the money. If it went to men not as conscientious as the one refusing to receive it, the last state would be worse than

the first. One or two general considerations may help us here. Even tax assessments usually make a distinction between earned and unearned income. What I get by my own earnings is peculiarly mine. Within the limits of social welfare I can do as I please with it. The taxing state is careful, if it has good sense, not to tax me too heavily on what I have manifestly earned, for fear of discouraging me as an earner. As to the unearned income, the state feels free to take a larger share of this. In my own attitude toward this unearned income I must recognize a larger social responsibility due to the fact that I have not earned the money. Some fifteen years ago I stated this belief of mine in a newspaper article, whereupon an irate banker asked if there was not some way to put me out of the church for teaching radical and incendiary wildness. Within a half dozen years of that date this distinction between earned and unearned income was made an essential feature of our income tax law drafted and enacted by a conservative national administration.

There is, by the way, a touchiness on this question of unearned income which is mysterious almost to the point of raising suspicions. Some years ago, in 1919 to be exact, the bishops of the Methodist Episcopal Church passed a series of resolutions calling for economic changes. Among other items was a criticism of costless saving—the listing of a speculative return as interest due to saving when no actual money has been saved or invested at all. The interest payment may have been in accordance with the

old theory that interest is a reward for abstinence. Hardly anything in Methodist pronouncements has met more bitter criticism, criticism that did not cease till the objectionable phrase approved in 1920 by the General Conference was stricken out of the Book of the Discipline, though not out of the Official Journal.

Of course, costless saving is but one of the devices for getting something for nothing, and against that there is directed more and more the scrutiny of the public. There are many of us, perhaps all of us, who get something for nothing. All of us who are thus favored must look upon ourselves as under heavier social obligation for the use of money so acquired than for the use of money which we have more truly earned.

Any enlightened community meets this question sooner or later. England met it long ago and developed an expectation on the part of the community that the holders of wealth would render some form of social service free of charge. The rich landholder in England, therefore, or even the rich industrialist who comes to financial power, is expected to give both of his money and his time to the furtherance of community interests. This has its disadvantages as ministering to the permanence of a social scheme—social in the narrower meaning—which may stand at times in sore need of radical change.

I have been speaking of unearned income which arises from dividends due to profits. Profits are what are left over after all legitimate charges against an enterprise,

such as wages, salaries, interest, insurance, have been paid. As I have already said, society at present allows these profits, which sometimes can be called findings, to go as prizes to private pockets, presumably because such a policy encourages private initiative, possibly because most of us have a half hope that one day we may get a chance at one of the prizes.

INTEREST, INVESTMENTS AND CONSCIENCE

The taking of money for interest is another matter. Of course there are those who rule out interest summarily on the ground of a biblical commandment. There is no warrant whatever for trying to handle this particular problem by specific scriptural commands. The Old Testament prohibitions were directed toward the inhumanity which would take advantage of a neighbor's, or a stranger's, or a human being's need. The borrowing dealt with was that of persons in dire straits. The Old Testament might well be cited against some types of pawnshop transactions, but not against interest as a factor of present-day business enterprise. That is given and received and handled on an entirely different basis.

Still, the problem here is not at all simple. There are all varieties of enterprises. A city is desirous of building a schoolhouse, an undertaking which all right-minded citizens approve. The issuance of bonds to meet the cost is the most obvious resource for getting the money. Provided the rate is not exorbitant, it would seem that the

community should be willing to pay through taxation for the use of money in this indispensable undertaking. Such a project is at one end of the line. At the other end are enterprises of dubious social value. Miss Vida Scudder some years ago proposed the making of a "white list" of interest investments to be supported by persons who desire a modest return for money honestly come by, and who wish the money to be used in accordance with the highest practicable social morality. It is pretty well agreed now that the making of such a list would be impracticable. Too many fine points come bristling up. Some years ago there used to be repeated references in England to the investments by bishops in brewery bonds. Whether there were any such investments I do not know, but if there were to be, we can see the questions that might forthwith arise. Would the business be conducted under that demand for expansion which rules most business? Would the aim be to get more people to drink beer and to drink more of it? What would be the proportion of alcoholic content? Why would it be any more questionable for bishops to be interested in the beer business than for laymen? A further question of current interest has to do with investments in munitions factories.

About all that we can say is that there is a public service rendered in the saving of money, though within some moral limits to be mentioned in a later chapter. It would not be possible for any group, however, to say just what is or what is not a socially justifiable invest-

ment. The individual will have to do what he can to satisfy his own conscience. There is opportunity here for a high form of loyalty to an ideal: the setting of a standard of one's own erection—a standard which may not appeal to any loyalty except one's own—and the adherence to that standard through the force of one's own solitary moral will. There is opportunity, likewise, for all manner of inner self-deception and self-sophistication.

UNEARNED INCREMENT AND UNEARNED INCOME

A word about unearned increment as distinct from unearned income. Andrew Carnegie used to tell of a half-witted youth in New York who, by virtue of the fact, or by vice of the fact, that he was the son of a rich man who left property to him, finally became inordinately wealthy through the increase in value of the bequeathed properties, without being himself even able to earn a penny by any effort of his own. Carnegie was himself setting forth the possibilities of unearned increment. Possibly the actual harm done in this cited instance was less since the money went to a half-wit under guardianship. Moreover, a good many social factors are linked up together in Carnegie's illustration—the inheritance feature, for example. This unearned increment problem is much more of a tangle than appears at a single glance. We hear of the right of society to take over such increment. That means that society is in the position of a watcher who waits to see what enterprises succeed and then takes them

over. It has been said, probably with some justice, that one of the world's great oil companies allows private well-diggers to dig any number of wells, with little or no attempt on the part of the company to hinder them, and then buys the wells that prove paying. This, of course, throws on the private digger the cost of digging, a burden which is not small in these days when the digging of a well costs as high as a hundred thousand dollars. Likewise, society might insist on taking over the properties that have proved paying and either leave the others to private hands or neglect them altogether.

We must remember that enterprises that show an unearned increment do not always get that increment wholly from the play of social factors. It is often assumed that cities, for illustration, are where they are through the operation of impersonal geographical forces. London and New York and Chicago had to be where they are. Geological forces settled that before the race of human beings began to be. All of which is true enough, but overlooks man's present-day control over the forces of nature. It is possible for modern machinery to make a harbor, if anything more fitted for its purpose than many a harbor made by nature. James Bryce called the Panama Canal the greatest liberty ever taken by man with nature. At a cost of about three hundred millions of dollars—a sum which, by the way, looked like a mere pittance in the days of Liberty Loans to carry on the World War—man overcame a barrier which was completely an expres-

sion of impersonal geological forces. In a short time the cost of the canal will have been paid and then all the earning power will accrue to the benefit of the nation. The canal might conceivably, however, have been built by private enterprise, and might get increasingly valuable through the years. Here again we have the problem of handing down such a wealth-maker to private hands through inheritance; but, that aside, we see that something which makes an unearned increment may not always belong in the category of a gift of nature. The Great Wall of China is, or was, practically a mountain range protecting China against foes from the north.

My illustrations may seem to prove the reverse of what I am driving at and to put arguments in the hands of those who desire the complete social appropriation of anything which will yield an unearned increment, since I have been speaking of vast enterprises socially carried through, like the Panama Canal and the Great Wall of China. The money for the canal, however, came as the voluntary subscription of hosts of individuals, and the labor for the Great Wall was forced to its efforts by the personal might of an emperor who could have worked, in these latter days, as a leader of a private business. It is said that James J. Hill used to boast that he had conquered more territory with a coupling pin than Julius Cæsar had ever won by the sword. All I am trying to say is that some enterprises which have yielded an unearned increment have been due in the first place to private

initiative, though admittedly the subsequent worth has been due to public use.

Moreover, we have the responsibility for unearned decrement. Society unconsciously decrees the death of many an enterprise worthy in itself. There can hardly be any conceivable way of society's making good the losses incurred through no personal fault of the original undertakers.

I have said that all this question is entangled with that of inheritance. Fortunately society has blocked out a path in dealing with intangible goods which may prove of value as suggestive, at least, in dealing with more ponderable matter. Suppose a scientist should today discover a positive remedy for tuberculosis or cancer, something that would at least stop those diseases at any stage in which they might happen to be. Professional codes, as well as social demand, would forbid the discoverer's seeking to amass wealth for himself through the discovery, while recognizing his right to generous remuneration. It certainly would not permit him to hold the cure as a secret for the benefit of his family after he had gone. Or here is an author of first-class abilities. His ideas are as much his property as any material possession could be. We should recognize the absurdity of allowing a copyright forever to accumulate money in the estate of an author long deceased. If the descendants of an author can see to it that the works of that author are placed upon the market at the most remunerative terms, well and

good, but no copyright! The same is true with patents.

When we have said this with any degree of realization of its implications, we have nearly cut the ground from under the formal arguments for the transmission of large estates by inheritance. The argument as to what is practically most advantageous socially, however, is the one that soundly and effectively counts. Multitudinous side-factors enter in. There may be a social advantage in allowing huge estates to remain huge, under the guidance of trustees, or even of competent advisers. Moreover, it may be that there will be larger development, with the rising generation, of that social sense which demands that the owner of wealth be worth to society all that he gets from society. Here again the problem is one for the individual conscience, provided that conscience seeks in some way to make adequate return to society for benefits received—one of the most nearly adequate ways being to use unearned money to correct the situations which make it possible for money to come to hands that have not earned it.

THE QUESTION OF SPECULATION

Kindred to this theme is another which in the past few years has begun to lie more heavily upon the conscience that genuinely desires to be Christian. I refer to what is ordinarily called speculation as distinct from investment, and distinct, too, from the unearned increment derived from values increasing through comparatively long

periods. Here again, our social system being what it is, it is not wise to pass summary judgment. We hear speculation condemned because it is at times a reckless grabbing to get something for nothing. That is not quite an accurate statement, for grabbing by means of money is not, strictly speaking, trying to get something for nothing. It is trying to get something through the taking of a risk, sometimes a fearful risk. This, of course, is one ground for the condemnation of speculation—that it is an expression of the gambler's instinct. In all this field we have to be careful not so to confuse risk-takings as to make them all alike. For some risk-taking is necessary in society. The comparatively simple enterprise of the geographical exploration of the world would never have been possible without risk-taking, and the same is to be said of the conquest of disease. Intellectual progress arrives in the same way. Just why risk with money should be condemned is not always clear. Even if socialism should come to this country overnight there would have to be some way of taking risk with money if society was not to stagnate. The experimental method in the nature of earthly things means the taking of a risk.

Here we are reminded that what a man does with his own money is his own affair. This has a more and more limited force in modern conditions, though admittedly speculating with one's own money is different from speculating with that of someone else. Again we are told that money means more to one owner than to another, that by

the marginal utility theory of goods, the more a man has of money the less valuable each unit of that money is to him, and the less he feels the loss of what he may waste in speculation. This is only to say that the more money a man has the less likely he is to miss part of it if he loses part. This is true enough. I shall try to show later that those who have more of this world's goods than their fellows are at times under obligation to take risks in investment. The very saying of this, however, immediately brings up the consideration that those most prone to take risks in speculation are those who have least, the tragedy of speculation being that it is so often a desperate gambler's throw with the last of the thrower's goods.

Keeping more closely to what we think of as speculation in the narrower sense—gambling on the rise or fall of prices—we must recognize that even here there may be a measure of public service. Many speculations come out of veritable popular crazes. The public goes wild over the prospects of making money in Florida, or somewhere else—it makes not much difference where, for some of these manias have nothing, or next to nothing, under them. Then the speculator who seeks to beat down prices may be rendering service by putting brakes on the craze. Here again, however, we have to do chiefly with the dealer who best knows what he is about, who is in the business of speculation. It is almost an adage that a professional man who begins to follow the stock market with a speculative aim is lost as a professional. A lawyer or a

doctor or a clergyman cannot watch the ticker and his professional interests at the same time.

If a speculator fails completely he does not merely lose something with which he could do as he pleased. He may say that he played and lost and "there's an end on't." There is not the end on't! Somebody has to carry the wrecked speculator, at least until he can find some way to carry himself; for he has to eat food and he must be clothed. It is easy to say that the speculative sphere is remorseless in weeding out the incompetents by a process of natural selection. This sounds quite scientifically final until we begin to reflect that these incompetents are not annihilated. They are put out of business, but become dependent on their parents or their brothers and sisters, or their uncles and their cousins and their aunts. Within limits a man has a right to take risks with his own property, but not with the property of those who have to support him in the event that he fails. In a completely socialized state we can hardly imagine that society would let men speculate with whatever private resources they might have in such a state, if failure would mean the danger of their becoming public charges.

Here again we have to say that this is a field for honesty in training and following one's own conscience. It will take a deal of Christian fortitude, however, to keep even many whom we call good people out of this alluring field. Under the present constitution of society there seems no relief except by legal restriction of specu-

lative activities. Certainly in the banking business the line between investment and speculation should be drastically drawn. It is indeed difficult to draw such a line, but it should be drawn, even if it has all the appearance of arbitrariness. The spectacle of two thousand or more bank failures in the United States between October, 1929, and January, 1935, with only one or two during the same time in Canada and none in England, cannot be wholly accounted for by any assumed greater carelessness on the part of American bankers. Recklessness wrought much of the disaster. If it be urged that American banks reflect American temper, it must be put forth in rejoinder that banks have no business reflecting American temper if that leads to too great risks.

One last outcry comes from the upholder of entire personal liberty. Must a man be prevented by law from taking speculative risks with his money, risks which he is willing to take? Even if he loses, does not a man learn by mistakes? Indeed he does, but not by too costly mistakes. The burnt child dreads the fire, but we do not encourage his playing with fire on that account. Can a man learn to swim in any other way than by going into the water? Certainly not, but it is not wise for him to try to learn swimming by plunging into water over his head.

THE CREATION OF A CHRISTIAN SOCIAL SENTIMENT

I have said enough to indicate that this sphere of moral living which comprises the ways that a man earns money

is one in which, for the present at least, the individual conscience has to find its way along pretty much by itself. After millenniums of experimentation man has not yet found a way to codes that will relieve the individual of the necessity of the most strenuous inner loyalty to self-imposed ideals. There is no law that cannot be evaded. There is no law in financial realms that cannot be so observed as to preserve the letter of the law and at the same instant to ignore its spirit.

The crying need with all of us is to take as a Christian duty the making of a Christian social sentiment. We must meet indeed the protest of those who maintain that the organized Christian bodies must leave all such problems as those I have been discussing to the individual conscience. It is true that many of the problems of money-making settle down at last to specific duties, with concrete features which only the individual closest to them is able to estimate aright. There are, however, some general considerations which the church has a right and a duty to keep in mind, and about which it has a commission to speak. The church has too often been content with general proclamations as to the sanctity of human values in money-making, but the justification of that contentedness is fast passing. We have been told that it is the business of the church, through its workers, to give less attention to what is called the social gospel and to minister to men by such methods as we call pastoral. The instant the church takes seriously its pastoral task, however,

that instant it is brought squarely up against the money-making world as an impersonal force which can be met only by the largest social forces. In the great cities it is the testimony of social workers, whose business it is to deal with individuals, that at last they come up against the huge corporative forces as against a stone wall.

Just a word about the injunction that the church should always confine itself to general principles in attacking institutional industrial wrongs. Let it be remembered that a reactionary industrial force seldom makes attempt at formal statement of its case before the public. The reason for this is that it is difficult to make a statement for a reactionary cause. At times the reactionaries can claim legitimately that there are many phases of an industrial situation that cannot be definitely stated. Still the reactionary feels that on any ground his best policy is to stand pat and let the critics do their worst. Some foes the reactionaries can overcome by the simple process of being friendly to them. A labor leader usually feels afraid of informal conferences. He is not used to the social type represented by the men who do the talking for the industrialists. He is embarrassed by social attentions. He fears he may be outwitted by the atmosphere of such discussion. On the whole he would do better to stay away from such meetings. Even in investigating any industry, with no prejudice for or against, a researcher looking only for facts does well never to accept social invitations from the group he is investigat-

ing. It is too much of a strain to try to deal impartially with an industrialist who has just had one out to dinner to meet his family, all of whom are usually charming.

If the labor leader, or even the investigator, is not slowed down by these social attentions, there are other ways of handling him—chiefly ways of discounting what he says, one method being to connect him with some movement unpopular in the public regard. It is to be noted that this maneuver is at least measurably effective in dealing with crusading churchmen. There is not much chance today that the outstanding social movements will be regarded as religious in any traditional sense. It is not unfair to call some of them atheistic, if we use the term with its conventional meaning. Some of these movements are at least halfway Christian if we accept the word of Jesus that service to one's neighbor is service to God. The social leader may be all wrong on the formally divine side of belief, but thoroughly sound on the human side. It is right for the church to guard against atheism. It is deplorable that it has not always been equally zealous against what we may properly call a-humanism. Anyhow, if the foes of change can tie the tag of atheism on a crusader for industrial betterment, they can win that rather numerous class of church people who think only in tags. The church ought to make long expiation and atonement and amendment for the extent to which it has been deluded into siding with transgressors against the second half of Christ's inclusive commandment.

The church need not trouble itself to meet the complaint of some of its own leaders that its formal pronouncements on the vaster industrial questions count for nothing in any event. This is simply not the truth. The church is today a huge corporate entity, with a right to speak collectively in as nearly prophetic a voice as it can master. Great corporations fear the utterances of general assemblies and general conferences and national conventions of denominations. For four years I was in somewhat close touch with the Federal Council of the Churches of Christ in America. The *Information Service* published by the Department of Research and Education of that Council contains the most expert and careful statements of issues in industrial crises of any sheet I know. In four years I never knew the publication to be caught in any serious misstatement of fact. Now, it was interesting to note how closely that little paper was read by industrialists, especially when their own enterprises came up for review. I was where I could catch the force of what is called the reaction to such statements, so that I speak as a qualified witness when I report that the utterances of an authorized church organ do count with those in charge of industries. They count also with the ministry, which, in my opinion, is today the best informed group in the country on the ethical aspects of social questions.

I return for a moment to the relation between pastoral service and the greater industrial problems. The more intensely the church desires to minister to men individually,

the more it realizes the significance of the economic forces for those lives. The largest part of a man's time and effort is usually given to earning a living. The longest period of his life is thus given. It is utterly absurd, then, not to see the significance of the methods of money-getting for the development of moral and spiritual character. The old, old injunction to the church is that it is to minister to the individual, that Jesus discovered the individual. Where is the individual now in the industrial system? Suppose we start out to discover the individual, which, we will agree, is what we ought to do. The only path by which we can come upon him is that of trying to make the economic system mean more to him personally: by giving him more goods through which to express himself, more leisure in which to find himself, more chance at the goods which are above and beyond the material—the pursuit of truth and beauty.

THE FORCE OF PUBLIC OPINION

Here again we meet the economic determinist who unloads upon us the old stuff about human life as shaped by impersonal material conditions. The truth in this nobody is disposed to deny, but it is not the whole truth. Take the history of the United States through the half century following the Civil War. That time, on the industrial side, was the era of high tariffs. Every man, woman and child who lived in the United States during that period was reached and touched by the forces of the

protective tariff. The tariff was not put into effect by the action of impersonal forces, but by the votes of Congress. In one way or another industrial leaders persuaded the voters to vote for protection. The system was personal in that it was conceived and put into effect by persons. There were indeed vast national resources to be seized and utilized, but men did the seizing. The men were not outright the creators of the economic factors and, on the other hand, they could not ignore them. They could use them and did use them, largely for their own purposes. The public opinion back of them was an effective, even if acquiescent, factor.

Now, it is this force of public opinion which is in part the agency through which the church is to act. The protective tariff was put into effect when there were not forty million people in the country. There are now that many connected in some way with the Protestant, Catholic and Jewish religious organizations of the nation—not a majority of the nation, indeed, but a force large enough to count more heavily than any other group in insisting that the business of the land shall be conducted on a man-making as well as a money-making basis. To be sure, the tool shapes the hand that uses it, and the giant instruments of modern industry shape the people who use them. Once the people realize this, however, they can control the uses more definitely for the man-making process. The nation must use tools, and is to that extent the servant of tools; it cannot do without them. It can, never-

theless, choose its tools and choose the uses of those tools. Liberty here is like liberty anywhere, a liberty of choice. A man's liberty to walk is not to be denied because he cannot walk on the clouds or the seas. He cannot walk everywhere on the surface of the earth. He can, however, choose among innumerable paths leading to innumerable different destinations.

A well marked type of religionist tells us that all this attempt to change the public opinion of the country is aside from the purpose of the church because that purpose should be to appeal to the inner resources of men. It is, we are told, a reliance upon environmental rather than inner factors. It is to these last that the church should devote its attention, exhorting men to rise above the outer environment by their inner strength.

When we use the word environment we are likely to import into it a suggestion of material forces operating under fixed laws, like climate and abundance or poverty of natural resources. The social environment, however, is the important factor and that can be changed by an appeal to the environment itself. If I am a director of industry involving a thousand men, I am a most effective factor in the environment of those thousand men. They eat and drink, work and play, wake and sleep with my power on their lives. If I wish to affect those lives for the better, I may best change my own activities. If a careless public opinion acquiesces in wrong done to a thousand men through me, that public opinion is a factor in

the environment of the thousand men. It can be changed to such an extent that it changes me. If, now, the religionist insists that the change in me is not complete till it meets the approval of my own will, the legitimate reply is that the inner attitude of my own will is indeed important as affecting my character, but the outer attitude of one individual which affects harmfully a thousand men is not to be tolerated by a public opinion trying to be just.

Public opinion is traveling more and more rapidly toward customs and codes which insist that no individual may limit another's liberty for the sake of his own. One count against present social conditions is that they overweight the scales in too many lives where moral choices are to be made. If making a right moral decision in a business transaction involves the loss of position of one making it, the scales are weighted against the decision. We have reached the place in academic circles where a college which dismisses a professor for telling the truth as he sees it—under the conditions imposed by the professor's peers—loses its standing as a first-class institution. There are qualifications to be made in all spheres, but the aim of a man-making industry has to be not to render impossible the choices out of which moral experience comes. It is possible, on the other hand, for an industry to throw too heavy a temptation upon its agents, placing before them opportunities which in the end break them down.

SOME MONETARY COMPLEXITIES

Let no one think that any of these problems can be solved in a crisp sentence or two, or by a wave of the hand. The modern industrial and social life is complex and intricate beyond description. There are some injustices which appear obvious, so palpable that it seems that there can be only one side to them when in fact they have almost innumerable facets. This prompts one type of minds to a discouraged acquiescence in things as they are. They are taken with surprise at the complexities and fall victims to the reactionaries who ask them how they expect to handle such a multitudinous intricacy. This, however, is just to say that we cannot see forests but only trees. Some of these tangles are wholly of man's making.

For example—to take one which is distinctive enough to be considered by itself—think of the gold standard of money in relation to deferred payments, or payments due on debts maturing in the future. Brooks Adams, who years ago wrote suggestively on economic forces as impersonal and virtually materialistic, used to concede that the invention of money coinage, notably by the Greeks, was an instance of deliberately creative human activity. Other economists have at times got away from this living insight and have talked of the gold standard especially as something given us by an inescapable development of inevitable laws. The truth is that gold is used as money by a distinct human selection and choice. Away back in

those days of 1896 when the gold standard was the theme of a presidential campaign, the late Edward Atkinson announced his famous hammer test in behalf of the gold standard. Pound a gold coin with a hammer till its image and superscription are gone. It is still worth as much in the market as if it had not been hammered. There is, therefore, an intrinsic value in the gold. The argument overlooks the fact that what gives the gold its value is something extrinsic—the demand of the people for gold as money. Let it be demonetized, or put in a secondary place as coinage, and its value forthwith falls. Anyone can see this today who can read a newspaper.

Now for the point I have in mind. A farmer borrows gold money, or money on a gold standard, for which he gives wheat at a dollar a bushel. Ten or even five years later he can get a gold dollar only by giving two bushels of wheat. It may be, indeed, that improvements in agriculture have made it possible for him to raise wheat more easily than formerly, but not to the extent of making it as easy to produce the two bushels as to produce the one when he borrowed the money. Thus, when he pays back the gold, he has to give more wheat for a dollar than when he got the gold as a loan. Here is an injustice. Of course some of the older economists tell us that this is inevitable, but is it? Index numbers, changes in the amount of gold in a dollar, show that a more equitable dealing with this standard of deferred payments is certainly not inconceivable. Men mine gold and determine

the laws by which it is used in coinage and buying and selling. It is a highly artificial product of human work and thought. The part it plays in human society is determined by that society itself. It is a tool. If society can create tools, it can control them. If it cannot control them with an increasing approximation to justice, it ought not to create them.

I mention money at some length because on the whole money is one of the most effective forces making for that freedom of men which helps them to become more truly men. What was it in the old days that freed men from the soil when they were bound to feudal lords and were forced to render them fixed services? Money, which, given as a payment in place of those services or given outright in purchasing freedom, cut the chains which bound men to the soil and set enough of them at liberty to inaugurate a genuine movement toward human freedom.

TWO CONTRIBUTIONS OF THE CHURCH

The chaos in which the world is now wallowing has forced upon us the realization that in its relation to the material processes of life, the money-making functions, the world must stand or fall together. We are saying that there must be a planned society, and indeed there must. The details of the plan will have in the end to be left to experts, but the Christian church has two contributions in general which must never be lost sight of.

(1) *A Universal View of Man.* The first is that universalism which teaches that all men everywhere are fundamentally alike. This is compatible with any degree of relativity in the actual conditions of differing groups of men. Men cannot be so different from one another as to cease to be men. The significance of Christianity's view of man for social welfare has not been anywhere better stated than by the late Professor L. T. Hobhouse in the article on Christianity in *The Encyclopædia of the Social Sciences*. Hobhouse had no interest in the speculative side of Christianity, in its doctrines of God and the universe. He did, however, say that the Christian doctrine of man as man was the most significant ever proclaimed for social welfare and progress. He declined to let the contradictions between Christianity as ideal and Christianity as practice compel him to discount this estimate, for Christianity has, he said, been chiefly a religion of the spirit. It may be that an idea which is first proclaimed by Christianity is proclaimed so effectively that it soon gets out beyond the bounds of Christianity itself. The light of Christianity is somewhat like the light of the physical universe. The essential consideration is not always what starts it, but the system of forces which carries it on. Christianity is not to be excused for its inconsistencies, but it is not to bedim or trim down its light because of those inconsistencies.

Here, however, is as good a point as any from which to look at the charge that Christianity is inconsistent in

preaching a doctrine of man to which it does not in its own activities live up. There is force in this criticism, though normally the indictment is overdrawn. There are two sides to Christianity, the ideal and the material. The ideal has to do with those noble statements like that concerning man which so impressed Hobhouse. On the other hand, the church has to have an organization even for the propagation of the ideal. As an organization it is at bottom trying to reveal truth in the thoroughly Christian fashion of incarnation. To work truth into material is hard enough; to work it into flesh and blood is infinitely harder. There is, therefore, bound to be contradiction between ideal and real as long as the process of incarnation is going forward. For this reason the body of organized Christianity will always be liable to criticism. As soon as the ideal is made real in one aspect, other aspects demand to be realized. The ideal as stated by Jesus was to be perfect as the Father in heaven is perfect. The implication of the utterance of Jesus seems to be that men are to show an even-handed impartiality toward one another that does not take much account of their actual deserts. Men move toward this ideal by approximations to justice of the rule-of-thumb order, rough at best. One step is no sooner taken than another appears imperative. The church is traveling toward an ideal. It has to meet the criticism of those who expect it to reach the ideal in a stride or two—critics who, by the way, seldom do anything to help make the ideal real.

After we have spoken of the inevitability of criticism against the church, we are not to allow ourselves any considerable complacency. To say that criticism is inevitable is not to justify a comfortable adjustment. We need not pay much heed to those who tell us that the church has not yet arrived at any complete perfection. We must, however, give earnest heed to those who tell us that in some respects the church is standing stock still, that in others it is moving too slowly, that in others it is off the track. It is not enough that the church is traveling. The essential point is the direction and the rate of speed. As I have said, the denominations of the church are huge corporate entities. They are employers of men on wages and salaries. They are investors of funds. As employers they too often take the same attitude toward wage-earners as do the most reactionary industrialists. As investors they are not likely to be any more careful than the avowedly selfish profit-hunters. Salaried workers for the church ordinarily do not expect to be treated merely on a salary basis: they are organs of a system which is supposed to be self-sacrificing. With other workers, however, the situation is different. The church may have to employ the unbelieving and the indifferent and the morally imperfect because of its connection with the world in which we live. All the more reason why it should treat its workers according to the highest practicable economic ideal.

The chief danger of the church is not acquiescence in

improper or unjust economic ideals in its attitude toward those who work for it. The danger is that of acting the mentor or the patron. A church employer is likely to be too conscious of the unselfishness of the enterprise under his charge. The money he uses seems to him to have an especial sacredness. He either has, or fancies himself to have, the most exalted spirit of self-sacrifice. If he is not careful he comes to think that there is something sacred, almost divine, about his decisions. I once knew a man to be so seriously injured from a fall caused by a broken railing on one of the buildings of a church institution that, after terrible suffering, he died. Just before he died he asked the manager of the institution if the institution would make any money grant to him for the injury, for which the institution was altogether responsible and the victim himself not at all. The reply was that the sufferer ought not to overlook the larger possibility—that of reaping some spiritual blessing from this strange dispensation of Providence. It would have been a strange dispensation indeed if this manager's voice had been the voice of the Lord. In this particular instance the secular law had a better insight into the mind of the Divine than had the ecclesiastic. In all our talk about the Christian judgment of industrial enterprises we must take account of the Christian's liability to make too speedy an identification of his own will with the divine will. Here is one of the severest of all challenges—that of developing and holding fast to a thoroughgoing Christian social sentiment on the

one hand and of keeping clear of false piety on the other.

(2) *The Cultivation of World Neighborliness.* A further contribution which the church must make today is the creation of a world atmosphere, through its teaching about the worth and dignity of man, which will relieve some of the dangers that come through the pressing together of the ends of the earth. Fast trains and steamships, airplanes and wireless—these are hailed today as the forces bringing the world into smaller compass and making for world brotherhood. Nobody can deny that the distances on the earth's surface are shrinking, and nobody can deny either that the closer they have shrunk the more insistent have become the rumors of wars. Rumors of wars, as far as hindrances to world brotherhood are concerned, are as bad as or worse than wars, for they fester in that realm of spirit where moral issues are determined.

To throw two persons, or sets of persons, into close spatial proximity without preparing their minds for the closeness may do more harm than leaving them apart. If England could today govern India from a distance of ten thousand miles, the plight for both England and India would be bad enough; but we may well be allowed to wonder if it would be as bad as having England governing India through so many Englishmen actually in India that they constitute virtually a separate caste. It is an old observation that an Englishman bound from London to Bombay on a ship in which there are Indian passen-

gers is more friendly—if he is friendly at all—with the Indians before he gets out of the Mediterranean than he is after he gets through the Suez Canal. The closer physical approach to India puts his mind farther from things Indian. This mental phenomenon is not peculiar to England. It would be high irony indeed if an American, with incidents of discrimination against color within range of his eyesight at almost any hour, should cast any stones at the English for their attitude toward the Indians. I think it is a fair criticism on American Protestant denominations that they can see more glory in laboring to send missionaries to Africa than in giving Negroes in the United States a better economic and human chance.

Spiritual conceit, social superciliousness, condescensions, Toryisms, all are most deadly when they appear in the field of a close spatial contact. There is no need of the church's preaching an unreal standard of love to all men in that affectional, emotional form that is supposed to prevail in the intimate family circle. Christian love in the social form abides in the will. It is will, and good will. It is imperatively needed if civilization is not to go down in the hatreds generated by jamming together minds that are too far apart.

The emphasis today in economic and political science is on cooperation. Cooperation is absolutely necessary, if society is to avoid the frictions which come from competition. Yet even here Christianity has a message beyond that of economics as such. Cooperation in what? The co-

operation will have to be that of good will, for otherwise it might be merely a union among the more favored groups to exploit the less favored. Cooperation in the end must be the cooperation of all societies. Competition, on the other hand, might conceivably be a competition for good ends, a friendly rivalry which might do good and not evil.

Here again we can recognize a general truth, but we must not become slaves to it. If we are to have a man-making society, we must have some things left which communities are to do by themselves. Probably the movement is soundest which aims at getting all the larger human groups together in a cooperative scheme for money-making, and leaves each free to develop the higher goods of life, each in its own fashion and according to its own nature. There is no possibility of developing the best type of man unless men are given scope to attend to their own business. The first step toward attending to one's own business is to have business of one's own to attend to. If we had a society regimented and departmentalized down to the last detail, we might have an impressive social organism as such, but only for a time. There is such a virtue as individual initiative. So some socialists go so far as to maintain that even in a fully socialized world there will have to be place left for capitalism on a small scale, or on small scales.

The genuine socialist is striving after the social ownership and use of the larger means of production. Some

instruments, according to the socialist, should be owned by municipalities, some by states, in the United States use of the term, some by nations, and, to carry out the logic to its ultimate conclusion, some by the group of nations—in a word, by the whole world. All along this path, however, there can be smaller areas wholly under the control of families and partnerships and individuals. If wheat-raising can be made an affair of the whole world, with some form of international control so that the individual farmer is certain of a fair price, that farmer can be left free to make more distinctive contributions in directions other than those laid down by the peculiarities of the culture of the great staples; or he might have a chance to develop a finer grade of wheat. Fifty years ago we used to hear about the independence of the farmer; he seemed independent of everything except the weather. Now, the weather in America may physically be ideal throughout all wheat-raising sections and yet the year's work may be for the farmer a total failure. Another type of weather ruins him—a social weather in the control of which private ownership, or capitalism as we know it, has broken down.

SOME TESTS OF A CHRISTIAN SOCIAL ORDER

Whatever the order of society in the days before us, it must meet at least three tests if it is to be genuinely Christian.

(1) *Goods Enough for All.* To begin with, it must

produce more material goods. Taking the world as a whole, there are not now enough material goods to go around. It has been said that science has already progressed far enough to assure us that the race will not perish of starvation, assuming that earthly conditions remain measurably the same as now. This is indeed a notable achievement. It is said by those who claim to know that in the Middle Ages good land in Europe produced only about five bushels of wheat to the acre. The advance to the yield of today through discovery and invention has been all but incredible. Nevertheless, we have a long distance to go yet if we have only now reached the stage of security from famine.

Let us keep in sight our theme of the possibility of a Christian materialism, which we may seem to have lost sight of in the ramifications of our discussion. Materialism can be Christian as supplying the basis for a fine and full life. Lazarus in the parable is no doubt a worthy figure, but he does not represent our ideal by any means. The point of the parable is that, worthy though he was, he did not have enough to eat. The gospel could not have been preached by a band of Lazaruses. A man's life does not indeed consist in the abundance of the things that he possesses, but he cannot live at all unless he possesses some things. There are goods necessary for subsistence, another level of goods necessary for comfort, another level of goods necessary for luxury. Christian duty is first to raise that lowest level till it reaches beyond

the subsistence height the world over, and attains to the comfort stage. I insist that it is a Christian duty to seek the largest possible world's yearly total of material goods. If all the goods produced now were to be distributed among the inhabitants of the world, there would not be enough to raise the world population to the comfort level.

It does not militate against our protest at the world's poverty to say that the increase of worldly goods brings vices of which poverty knows nothing. We are told by some anthropologists that primitive peoples today are, as a whole, more chaste in sex relations than are the civilized, for the reason that the primitives do not have enough food to make possible the surplus of bodily energy for any riotous indulgences. These same observers admit, however, that on those irregular occasions on which food is plentiful enough to make possible a feast, the licentious orgies are bad enough. No, admitting the possibilities of evil with larger food supplies for the whole world, those possibilities have to be met and the temptations mastered.

We need more goods and we need a better distribution of the goods we now have. I am not for the moment thinking of distribution in the economic sense of rent, interest, dividends and wages, but the larger distribution of goods at prices which will put them within the reach of all. A man who provides a better way of changing the space relations of things is a producer. We need better production in getting things from the places where there are too many to the places where there are too few.

It may be that what we call overhead in the great distributing agencies is too heavy to allow of the spreading of goods over the earth's surface at a genuinely popular price. Anything that remedies this defect contributes to a humanly effective Christianity, for it gives a chance at the expression and development of life through the use of the physical.

(2) *Leisure for Personal Development.* The second basic demand of Christianity upon modern industry is that, with the increase of the effectiveness of machinery, the workers be allowed enough leisure from their tasks of bread-winning to have chance for the development of whatever talents they may possess. The world ought to be more and more what Professor William E. Hocking calls a field for experiment in living. There cannot be much experiment in the field of the daily work, for that is under the direction of managers of large units. There are, indeed, thinkers like G. D. H. Cole who feel that work must be such that the workers take their chief delight in it, but probably J. A. Hobson is nearer right in his belief that the best course for workers is to labor through a short day or week and have the rest of the time to themselves. The important feature is to have time to themselves. Admittedly this increase of leisure for all creates a difficult social problem, though it would be exasperating if it were not humorous to hear the employing class, many of whose families have never done anything worth while in a lifetime of leisure, expressing apprehen-

sion lest the workers may not make good use of their spare hours. No doubt there will be plenty of us in the days of increased leisure who will wish to take our neighbor's welfare in hand, but we shall have to learn to let the neighbor determine for himself what he will do. All society can do is to put before men the opportunity for self-expression. It can establish libraries and galleries and even schools for adult workers. In speaking of the success of the Workers' Education Movement in England, Professor R. H. Tawney once remarked in my hearing that some of the thesis papers prepared in these schools would have been given high grading if they had been submitted in course at any English university for an advanced degree. The vast mass of ordinary people in the world have done fairly well in obedience to the regimentation of the forces which compel them to their daily work—the forces of nature and the forces of men. It may be just as well to give them a chance at what the psychologists call—with wearisome iteration—self-expression and self-realization in spheres where they are free from regimentation.

Of course, a type of hard-boiled reactionary will have it that this puts dangerous ideas into the minds of the people, and makes them discontented. Well, revolutions come out of two types of discontent. The first is the discontent of those who will stand the hardships of an evil state no longer—the revolution expressed in the adage that the worm will turn. There is another type, that which

comes out of a growing intelligence on the part of the people—a restlessness because of the increasing realization of the demands of a growing human ideal. Which is the better kind of revolution, that which has ideas back of it, or that which has nothing but empty minds as well as empty stomachs?

(3) *Release from Industrial Overstrain.* Still, again, the Christian demand is that when men come to the use of leisure they come in such condition as to be interested in doing something besides sleeping. It is true that in many an industry the strain today has been taken off the backs and out of the arms of men and placed on steel shovels and levers. The wear and tear of modern industry is not today so largely on muscles and bones as on nerves. It has not been much more than half a century, by the way, since charges of damages to nerves began to appear as reasons for legal action. Now a large part of the strain caused by the worker's life could probably be called nervous—a strain which is not so obvious as muscular strain, but fundamentally more serious. I heard some years ago of a conscientious and humane manager of a watch factory who felt deep concern over the nerve-racking nature of some of the more delicate tasks in his factory. At that time, as I understood the story, there was a process called "truing" the hairspring, in which the exact condition of the fine spring had to be determined precisely by trained eyesight. After the most expert of such "truers" had been for some weeks at his

task, he would be so frayed and ragged nervously as to be near prostration. This manager was discussing the problem of the overstrain on nerves in modern industry before a group of sociologists, so called. As the facts about nerve strain in the watch factory were brought out, one of these sociologists—of wide reputation, by the way—made a sweeping gesture and pronounced pontifical sentence. "We live in a machine age," he declared. "If men cannot stand the nerve strain of such an age, let them go to the wall." Well, we cannot have too many people at the wall. Nothing will send them to the wall quicker than nerve strain. Some work processes will do this of themselves, but oftener it is the general conditions of an industry that produce the strain. There was a day when it was said that in the steel business a worker was assumed to be an old man at forty. At least it was difficult for one over forty to get a job. Today it is not easy for women workers in offices to get new posts after they are far into the thirties, though here the decisive factor may be something other than, and beyond, mere technical efficiency.

The fear of losing the job is one of the potent destroyers of nerve power. During the World War Hindenburg said that the nation with the steadiest nerves would finally win. However this may be in war, it is likely true that the nation whose workers have the steadiest nerves will do the greatest constructive service for the world.

It is too easy to dismiss problems like that of the watchmaker with a gesture like that of the sociologist. It is the duty of business managers to guide business with the aim of large social profits before them. Some of them do this. Years ago I knew a locomotive engineer on the New York Central lines who had a run of a hundred miles a day out of Indianapolis and back, the train being a local of slow schedule. This engineer had once been employed in the cab of an express train. As the wear of the speedy trains increased the toll of nervous cost he had to pay, he was not discharged but given slower trains. So that at an age when it would not have been at all safe to give him a fast train he was still at a locomotive throttle working effectively and contentedly.

We can sum up all I have been trying to say with the remark that it is the aim of Christian effort to render industry man-making. It may be just as well, however, to warn ourselves against the notion that in calling for the care of the human values in industry we have fulfilled all righteousness. With the experts whose services the church can now command, or whose labors it can at least approve, the church can do much in giving expanding concrete content, in attainable detail, to what we call the human values.

SPENDING

SPENDING

WE COME NOW TO A CHRISTIAN ATTITUDE toward the spending of money. All these sections of my treatment overlap. It is impossible strictly to separate earning from spending, and it is not always easy to draw a line between spending and giving. For the purpose I have in mind, however, spending has to do with buying in which a price is paid for goods, and giving has to do with that which is bestowed as an aid or an act of benevolence without thought of *quid pro quo*.

THE POWER OF THE CONSUMER

Let me say first of all that the effective demand for goods by consumers is the force most to be reckoned with in the business world. Consumers' strikes, for example, can be terribly potent. In the previous section I have had in mind Christian public opinion as a shaping force in the world of industry, working in those more general forms which we think of as the sentiment of communities. The public opinion may be strong enough to prevent outright the existence of some forms of business, but public opinion is not at its height of power till it prevents consumers from buying. Here the action comes into the

hands of the individual. It is easy for an individual to say concerning a general movement toward better industrial conditions that he can do nothing because he is only one. It is quite otherwise in buying. Business is avowedly concerned with the least and last individual when it comes to actual buying. The sincerity of a citizen's profession as to industrial betterment shows itself here as nowhere else. The reason why the Eighteenth Amendment was so bitterly attacked was that the minority against it was a prospective buying minority. If one-fourth of the people of the United States have interest enough in liquor to be willing to buy it, the prospect of that buying power is too tempting a prize to money-makers to be lost. We must not allow ourselves to be deceived over questions like this, either into thinking that a cause like prohibition can ever be easily victorious because of what seems to us its manifest human benefits, or into thinking, on the other hand, that arguments for personal liberty imply some kind of sacredness in the liquor sellers' cause. The truth is that we are dealing here with the most actual and concrete of facts, namely, that a large enough minority desires to drink liquor ardently enough to pay for it and a large enough group of manufacturers are eager enough for the profits to be gained by such an industry to undertake the industry, with the consent of law or without.

Is it right for a Christian to pay heed to a boycott directed against the sale of this or that form of goods or against this or that type of seller? Why not? If indeed

the boycott takes force into its own hands and seeks physically to prevent buying, we have a situation with which the law must, or should, deal. If we have in the boycott the statement of reasons why such-and-such goods should not be bought, we have a legitimate appeal to consumers. Likewise with picketing in time of strike. If the picketing is merely the advertisement of mistreatment of employees, it is no more evil than an appeal to consumers not to spend their money in patronizing the picketed industry. Of course, the property holder is most anxious—according to his anguished outcries—that the public peace shall not be disturbed, but municipal authorities are always ready enough to see that picketers create no disturbance.

“THE PUBLIC BE SATISFIED”

We come upon a somewhat perplexing question when we are dealing with sellers who have entire monopoly of a given class of goods. If these goods are essential to normal individual and social life, the only course is to keep the purchases at as low a figure as may be, and after that to work for such an education of the public mind as will take the monopoly under social control, if not ownership, at the earliest practicable date. Of course, we cannot expect sudden change for the better even when a state takes charge of a monopoly. Public opinion must not go to sleep. Still, the social ownership of the greater productive agencies has gone far enough to show what

can be done and to hold out promise for better things to come. Is there anyone today in New York City who would be glad to see the water supply of that city put under private control and its profits into private pockets and private hands?

We have come some distance, too, with the railroads. Here indeed we have some vivid memories. Who of us of mature age can forget the tyranny of the old-time ticket seller, railroad conductor, or railroad director? The railroad personnel of former days, from president to track walker, acted in the spirit of that railroad magnate who was reported to have declared, "The public be damned." If there was no alternative route, the prospective traveler could submit to any indignity the railroad might put upon him or he could stay at home. The competition, moreover, was abominable. Businesses and cities were made and unmade at the judgment or whim of speculators in railroad securities. Now, it would have been utterly impossible to appeal to railroad manipulators of the Jay Gould and Daniel Drew type to give a care to the social welfare. They would not have known what "social" meant or what "welfare" meant. Today the roads have been far enough socialized to allow the general industrial interests of the whole nation to count for more and more. The recommendations of Alfred E. Smith that the railroads of the nation be grouped under one comprehensive scheme, with a degree of governmental control which makes them all but governmental instruments,

would have thrown as honest and public-spirited a Democrat of thirty years ago as Grover Cleveland into speechless bewilderment. This change has come about through the growth of a feeling for public welfare, but the demands of the people as consumers have also been at work. Any magnate now would at least give lip-service to the watchword, "The public be satisfied." One of the most evident aims of the railroad managements today is to get a larger response from the public as consumers of railroad services. The dining car motto that the customer is always right is not ideal by any means, but it is better than the old assumption that the consumer was never right.

HUMAN COSTS IN INDUSTRY

As consumers we shall have at times to make a stand against the doctrine that all a buyer need consider in his purchases is the quality of goods. It is entirely possible for goods of most excellent quality to be manufactured at altogether too exorbitant a human cost. For example, the old-time tariff protectionist of this country used to urge high duty on foreign goods professedly to maintain the American workingman's standard of living. This was with the protectionist industrialist usually a talking point, though many theorists urged it sincerely enough. The protectionist kept out the foreign workers' goods and then stood for the free admission of foreign workers themselves to compete against the American workers.

Nevertheless, the protectionist theoretically had a sound point. The introduction of low-priced goods may mean the lowering of the standard of living for the workers into whose country they come, or, to put it more pertinently, the low price of the goods may be due to the low standard of living of the countries in which they are made. This is not so true of machine-made goods, where a single operator may in an hour turn out a larger and better product than a dozen men without machines could turn out in a day.

It is noteworthy that the manufacturers who tell us of the inevitable replacement of labor by machines also show a desire to get their factories installed in lands where they have access to what they call cheap labor supplies. Many of the machines can be handled fairly well, after a few days' instruction, by a worker hitherto unskilled. If there is some breakage, no matter; the low wages and the long hours make the whole enterprise highly profitable. Ten years ago I stood in a silk mill in Shanghai on a winter day. Little girls of eight were handling cocoons in hot water, the steam from which clouded the room, and passing them to the workers on the other side of a frame as they were called for. These girls worked twelve hours a day for a money wage of less than ten cents in our currency. The mill, supported in most part by Chinese capital, be it said, was admittedly making at the time a profit of one hundred per cent. Not all of the profit went to lower the price of silk goods, but the goods were sold

at a low enough price to drive higher-priced products out of the market.

Any goods of excellent quality which appear upon the market at low price are legitimate objects of question, or even of suspicion. It may be that questioning will reveal a thoroughly reasonable explanation, in which event the one who raises the question has rendered even the seller a service. It may be, however, that the low price comes out of the high cost in human welfare. Fine laces, or any forms of needlework, lend themselves especially to low wages and high profits for the seller, and to dreadful human costs. The objection, for example, to alleged extravagant living on the part of foreigners in lands like China is that they use the high incomes possible as a result of connections, let us say, in America or Europe, for the purchase of goods in China, made under Chinese conditions and with a Chinese standard of living. The Chinese say that if the foreigner wants to understand Chinese life let him buy Chinese goods out of a Chinese income. If he cares to remain a foreigner in point of view, let him import his high-priced materials from his own country, or pay in China for them at somewhere near the same rate he would pay at home. If the foreigner happens to be a missionary, he thwarts his own influence if he insists upon maintaining his own standard of living while buying in China goods possible only because of a low Chinese standard of living.

We have started at this theme from its more distant

end. There is something that might be said about conditions nearer home. The sweatshop evil has, in normal times, been considerably abated from what it was thirty years ago, though seasons of depression like the period following 1929 bring back something essentially the same. The child labor horror is no doubt sooner or later doomed, but it is a revelation of dangers in low prices.

It does not avail to say against all these heavy costs that they are the outworking of economic law. We are embarrassed at having to repeat so often that economic laws are simply statements of the way human beings act. In some realms we have to act as we do, but in many, many other realms we have a range of choice. I have referred to the protectionist laws of this country. Can anyone read the history of this nation during the period of the highest tariffs and not see that the country was having to deal with man-made situations? At a period when railroads and steamship lines were bringing the ends of the earth closer together our legislators were deliberately doing all they could to keep the ends more distantly separated than ever, as far as economic activities were concerned. The very persons who were loudest in their protests against so-called governmental interference with economic laws have been most persistent in thrusting laws made by their own agents upon the land. This book is not written from a socialistic point of view, but I think it would be fair to say that the introduction of any scheme of socialism into America that could be introduced at all

would not, through a period of years, touch the life of the individual more directly than did man-made tariff laws during the decades when business men were asking the government to let business alone. The real desire of these leaders may have been to keep government from running business, but their desire seems also to have been that business should run the government.

If the day of old-time individual control of business for profits had to be just what it was, no matter what the human expense, that day is passed. The consuming public has rights of its own, economic law or not. Buyers do not have to pay the lower costs which indicate a low standard for the workers. It is not true that trade must follow the lower price. There are increasing numbers of buyers with consciences that are sensitive to the welfare of their fellows who are willing to pay more for goods, no better than those made at heavy human costs, if they can believe that the controllers of a business have had the standard of living of their employees in mind in the payment of wages. It is true that the potent influence in shaping a business is the general public sentiment, but the determination of a group of buyers not to go near a store or a factory as long as too low a wage scale prevails is a mighty enlightener.

THE CONSUMER'S OBLIGATION TOWARD LABOR CONDITIONS

The insistence that in buying we must keep in mind something more than the quality of the goods meets pro-

test from many quarters, toward some of which we look for a moment. There are those who tell us that it is absolutely imperative to have some goods from tropical lands, let us say, and that we cannot stop to inquire how the native helpers are treated provided the goods meet our purpose. We must have rubber to carry on the industries which use tires in any form. The demand here is remorseless. What can the consumer do?

Much every way. The dark places of the earth are full of cruelty, to quote Sidney Webb. Between the dealer who sells me a new automobile tire and the native African who works in an African forest there is a long line of middlemen. Before we get to the end of that line, to the man actually laboring in the African forest, it may be that we have become weary, but we have no right to become so. The consumer of such goods is under obligation to stand by all investigations into the conditions under which the rubber industry in the forest regions of Africa and South America is carried on. Splendid work in this industry was done in other days by men like E. D. Morel and Sir Roger Casement. The fact that during the World War Casement was executed as a traitor to his country does not take away the glory of his achievement in revealing conditions in the Congo and the Putamayo rubber plantations. It is not morally permissible to speed up the traffic on the roads of one country at the cost of slowing down everything that is worth while in another. It is always pertinent to ask what the automobile

is costing the United States in human life. It is much more pertinent to ask what that automobile industry is costing in life and welfare in the remote quarters of the globe whence come the indispensable raw materials. When, by the abolition of forced labor in lands like Africa and by the greater expense incurred through care of native workers and wages given to them, the price of rubber goes up, this is a legitimate charge which the people benefiting by the automobile trade must meet and pay, if their expenditures are to conform to moral principle at all.

Another critic objects that this principle, if carried out logically, would lead to the decreased demand for the services of those, like artists especially, whose code of living is different from that of the majority. Actors, we are told, are a temperamental lot. If we are to look into the conditions under which they work we may have scruples as to whether we should patronize their performances, assuming that we are to carry out this principle of looking back of the finished product to the conditions under which that product is put before us. The door would then, we are warned, be opened to inquisition into private lives. If actors and artists were being so underpaid that their plight should become like that of the workers whom we have been considering, there might be reason for discussing their case here. A physician or a surgeon may conceivably do good work when he is sober, but be drunk most of his time. This is not an

affair of underpayment, however, but of the physician's own responsibility for his conduct. The essential consideration here is that there is not always a necessary connection between artistic and professional success and a dissolute life. There is a necessary connection between the demand of the public for more and cheaper automobile material and the degradation of the natives of rubber-growing lands, away from the eye of the buying public.

THE SOCIAL SIGNIFICANCE OF PRIVATE CONDUCT

Here someone urges, in an aside which he assumes bears on the case, that I am overlooking the fact that a man's private conduct has a social significance, and that, if I am going to declare that the consumer's buying is of social significance, I must broaden the inquiry so as to take into view private consumption. This to some objectors would be a denial of a free citizen's inalienable right to go to the devil in his own way.

This problem of an individual's spending in his private life does not, I repeat, come properly within the scope of my inquiry. I may say, however, that there is a limitation upon the right of a private individual's going to the devil in his own way. There is even a limitation upon an individual's right to make what we call a spectacle of himself. A spectacle of himself to whom? If a man could go to the devil entirely on his own, his problem would lie strictly within the sphere of his own conscience; but

how can a man in these days go to the devil strictly on his own?

We have here in America the survivals of—indeed more than the survivals of—the large body of customs and ideas coming down to us from pioneer days. In those days it was every man for himself, indeed. There was fresh land to the West where a man might find a new chance. The code of ethics to which a man adjusts himself when he has not a dozen neighbors within a radius of twenty miles is altogether different from that required in a populous district rapidly tending toward congestion. A large part of our ethics has to do with conduct which is permissible “there” but not “here,” or “here” but not “there.” Conduct before a group of intimate friends means one thing, the same conduct before the public quite another. The approach of a thousand persons to a particular course of conduct may change the ethical situation entirely from good to bad, or at least to questionable. The moral advice, “This is all right if nobody sees you,” may seem to some absolutistic moralists the depth of casuistry and insincerity, but it may be sound nevertheless. For what may be innocent enough when done by one person may be full of possibilities of misunderstanding when seen by others. A road, or a railroad, built to a community may alter the ethical problems of that community and the other communities to which it is joined. It is in this direction that Roscoe Pound has done such service by pointing out that one difficulty with our American social

scene is that we are trying to fit into the more congested and complex life of today laws and customs which not only hang over, but march over, from other days of sparse population and simple existence.

We must insist that conduct quite innocent and harmless in the individual life, when that life had a chance to be individual, may be wrong and harmful in the more crowded ways of life. The old oaken bucket, the iron-bound bucket, the moss-covered bucket was all right hanging in the well of a farmer who did not have a neighbor nearer than a half a mile. A moss-covered bucket in a modern city would have to be explained to the board of health forthwith.

Now, if this is true with citizens of good will, if conduct of innocent purpose in one set of circumstances is altogether harmful in another—the test and standard being the social consequences—how much more is it true of citizens of evil will? Even if a man has a right to go to the devil in his own way in his inner private life, that right vanishes if he tries to go to the devil on the public highway, let us say.

As a further illustration of the extent to which changed circumstances make changed duties, think of an apparently insignificant detail which has powerful possibilities of evil in itself. The Constitution of the United States gives the citizens who live under it the right to bear arms to be used in self-defense. At the time the Constitution was written this right was looked upon as sacred and in-

alienable. The Declaration of Independence had spoken of life, liberty and the pursuit of happiness. A man in those early days might be called upon to defend his life at any moment. That permission to bear arms is still in the Constitution. Think, however, how times have changed since that document was written! Nobody is likely today, in the ordinary pursuits of life, to be called on to defend his own life with firearms in circumstances where he would not be better off without the firearms. Moreover, the firearms have changed. When the Constitution was written a pistol was a comparatively harmless blunderbuss contraption which might conceivably be discharged twice without reloading. It might have a range of a hundred yards. Now weapons of the sort are deadly both in the number of shots that can be fired in a minute and in the range of the bullets. Making all allowances for sport and for exceptional perils, the possession of high-powered weapons ought to be itself looked upon as calling for explanation. The gangster danger in great cities could be brought to comparative impotence if the state could control the manufacture and sale of firearms. A gun today is an anti-social weapon. Under modern conditions it is intended to be pointed at somebody. Of course we have here the problem of keeping the high-powered tools of destruction out of the hands of the irresponsible. This is only illustrative. There are many other tools of our modern life which ought not to be allowed to find private purchasers.

We concede that in this sphere we have a fringe or a borderland where, at present, each man has to be a law unto himself. Whether we call it inquisitorial or not, however, and whether we like it or not, we shall have to adjust ourselves more and more to the state's inquiring into our purchases, though probably the difficulty can better be attacked from the selling end. The manufacture of deadly weapons, to recur to our last illustration, cannot be carried on by secret methods. Experts have to be assembled in factories for such manufacture.

There is danger here all along the line, but we are finding our way about. The old-time manufacturer of a half century or even a quarter century ago used to avow that if he produced goods that satisfied the public demand he could carry on his business in his own way. He resented any attempt to ask customers not to buy from him because of anything dubious around his factory. Today, if there is anything clear in the social attitude toward business, it is that anyone has a right to call to the attention of prospective buyers anything anti-social in the conduct of a business. When I was a boy I knew a manager of a cotton factory with possibly a hundred operatives. That manager used to boast that he could carry the payroll of his operatives in his head, which meant that in the end he carried a good deal of their wages in his pocket. We are beyond that sort of thing, even if this method did put cotton goods on the market at a lower figure than the competitors seemed to be able to reach.

We have to face the fact still that this field of buying seems to the ordinary man the place where he can use his liberty. It is interesting to see how some of the most ardent enthusiasts for social ownership of what the economist calls productive goods—goods to be used in productive processes—are insistent that society shall not interfere with the purchase and use of consumers' goods. The criticism has to be passed upon the labor movement through most of its stages in America that it seems interested mostly in getting a larger share of things to consume. There is always protest from the labor groups, for instance, when there is any proposal to touch the "poor man's liquor." On the side of the control of consumption by society the labor groups have not yet got hold of any reasoned-out principles. If we could get a working-class consciousness of large social concerns in this country, we might be able to do something to bring consumption within the deliberately planned economy of the nation. Here we meet the need of searching for goods higher than those of food and raiment.

LIQUOR AND THE NATION'S SPENDING

It will be understood that this book is not intended to be a political tract. I wish to say a word about the consumption of liquor, not as a politician but as, let us say, an educator acting in accordance with that advice which even the liquor men are giving us as to the education of the people in the true principles of temperance. Well,

one principle we shall have to master is that the devotion of large sums of money to liquor consumption will sooner or later cut into the effectiveness of the creation of producers' goods; that is to say, the tools and instruments by which goods of any kind are made. This does not mean merely that there is a spending of money for liquor which ought to be spent for something else. It means that the use of liquor in such quantities as to make the liquor business hugely profitable cuts into the effectiveness of the nation as a producer. A railroad train is a producing tool. It can produce nothing but destruction with a tippler at the throttle. The automobiles that rush along our roads are instruments of terror unless they are controlled by sober drivers. The town drunkard in a community in which I once lived had a horse which he had trained to stop when he heard his master fall out of the two-wheeled cart. Automobile driving is quite a bit different from this. Today a widespread use of liquor slows down the productive power of a nation.

Consumption has to be regarded from a double point of view: the consumption of things good in themselves as leading to the enjoyment of life and the consumption of things which lead to effectiveness in further production. We must be on our guard here not to think of men too much as instrumental, rather than as ends in themselves; but we must think of them as having something to do in the world, and we naturally have the right to raise a question as to the effectiveness with which they do it.

If it is legitimate for social students to inquire as to the effectiveness of peoples living on a rice diet as compared with the effectiveness of those using a wheat diet, it is certainly permissible for us to ask, without reference to this or that individual, whether and how far the drinking of the quantities of liquor consumed in a land like the United States adds to the working effectiveness of the United States as an economic factor. The prohibition movement may have been premature, or wrongly handled, or marred by grave abuses in its enforcement; but it was, nevertheless, an instance of that large-scale control of consumption which we must expect from a more rational social intelligence in the days to come.

To criticize the prohibition movement as a craze, moreover, leaves the door open to speak of the anti-prohibition movement as a craze. Surely the advocates of prohibition were not all judicial and many of them were wild, but not wilder than some advocates of repeal of the amendment. Did anybody in his right mind ever expect to live to see the day when the return of beer to the United States would be hailed in terms about like those appropriate for the appearance of some national messiah? Did anyone ever expect to hear a leading woman in literature ask for the return of the saloon so that her boys might have the opportunity of winning moral victories by passing saloons without going in? (In a word, we were asked to have saloons so that people might not go into them!) Did anybody ever expect to hear a prominent

judge in the largest state of the Union compare favorably those who were violating liquor laws with the early Christians who defied the laws of Rome?

There are, of course, more serious statements, one of them being that laws governing consumption are attempts to make people good by force. This would be worth considering if it were pertinent. Prohibitions in so far as they use force do so to keep violators of law from injuring others. It is hard to take this protest overseriously, for modern society insists upon prohibitions literally too numerous to mention.

The other commonly urged objection to what are called sumptuary laws is to the effect that such laws are an invasion of personal liberty. Here again we have to remind ourselves of the old adage that one man's liberty ends where another's begins. Suppose we could have a nation a large percentage of whose population consumed liquor in such fashion as to be admittedly moderate and temperate. We might then point to this element of the population with pride. But suppose that there was another element of the population to whom the presence of liquor was an overweighting of the moral scale? These persons do not ask for liquor, it may be, but they cannot control themselves if they can get it. Does the presence of the self-controlled moderate drinkers mean too heavy a price paid in the life of those who cannot be moderate? If any great issue were at stake we might say that the gains in the self-controlled more than offset the loss in

those who have no self-control. He would have to be a gritty reasoner, however, who would maintain that the drinking of liquor would ever raise any such transcendent issue. It may be insisted that those who cannot show self-control in one direction cannot show it in any and are therefore not desirable citizens. This, however, is to ignore the facts, especially all the researches of current psychology. Many a man who has no self-control in one direction abounds in self-control in another.

THE IMPORTANCE OF INDIVIDUAL ETHICAL STANDARDS

No, one test of the stability of a worthy society, especially as vast districts of the world become more densely populated, will be the seriousness with which consumption is studied. Yet the field will have to be one for strict individual ethical standards, in large part. Take some questions which lie wholly within the field of individual responsibility at present. We need not go so far as to sanction the extreme position of an advocate of social aims in individual eating as that of a woman agitator whom I once knew. This woman lectured powerfully on the idea that if one were to be more effective in society on a wheat diet than on an oatmeal diet, one should eat wheat. To which a Scotsman replied: "If a man can't eat oatmeal, let him go to the wall." All of which belongs to the funny side of the debate on consumption.

Still, look at the matter of clothes. Clothes are in any society more than mere instruments of warmth and pro-

tection. Naturally they are intended to be seen; they must be seen whether they are so intended or not. The seeing has chiefly to be done by the man outside of them. They may be, indeed often are, significant as an expression of the wearer's personality, but the expression is not merely to the wearer himself. Since, if we are to live a social life, we must appear before one another so often, it may be just as well to think of the pleasure that we can give by being pleasingly, though not necessarily expensively, dressed. This is even more pertinent in regard to the houses in which we live. Here might be a realm of genuine education in one of the most important forms of art.

One ethical consideration as to the expenditure of money is becoming clear today through the recognition of the force of the desire for display. The most significant work of Thorstein Veblen is his *Theory of the Leisure Class*, which traces the part played by man's desire to make a display before his fellows—and before himself, for that matter. Clothes for men do not have merely the aim of protecting bodies from the weather. Men live in view of one another. They seek to impress one another by the way they appear.

Now, it is an entirely worthy aim for men to seek to dress in good taste and to build houses of beauty. It is clear also that in seeking for more and more adequate expression of beauty men will do many things that are garish and gaudy. When we cross the line, however, to

display just for the sake of display, we have passed into a territory altogether unchristian—materialistic, selfish, and wastefully competitive.

We have come into a period which is likely to give the masses of mankind more leisure than any masses have ever had before. There must be cultivated in this leisure experiments in buying, the creation of demands for goods other and finer than men have had. Some of these demands may well, after a time, be standardized, but standardization cannot come before experimentation. The individual must here live his own life and yet live it in such a way as to make it a social help, at least by helping create the atmosphere of respect for the individual life and a recognition of the importance of the growths that cannot be hurried. There should be a phase of leisure sacred from outside invasion. Here society will indeed have to win a large measure of self-control. Curiosity and meddlesomeness will have to be eschewed. One mark of fineness in a society is the extent to which, having provided the worthy conditions for life, it lets individual lives develop in their own way.

THE SHARING OF FAMILY RESPONSIBILITIES

We pass for a moment to some general social considerations which will have to be met by spending in the broader social way, chiefly through taxation. My suggestions are not intended to be exhaustive, but illustrative, and are admittedly general. I mention chiefly two: the

training of the young members of society and the care of the older members.

To deal adequately with these problems industry will have to be made more productive than it now is. The reports on economic reconstruction prepared by the Brookings Institution under the supervision of Dr. Harold G. Moulton¹ make it clear that capital in this country can produce more and that the people can consume more than we have hitherto realized. The failure of capitalism has been in part in guarding investors rather than buyers. The prices could be reduced, goods more widely distributed, and wages raised. Society could at least cease such huge spendings for wars, past, present and future, and spend more to give both the rising generation and that about to pass away a larger human chance.

John Fiske made the prolongation of the period of human infancy of immense significance for the human race, as developing in fathers and mothers a sense of obligation toward their offspring and as training the non-adults in those educational processes which mean most for the race. We discern and accept the obligation to train our children for the tasks of life.

(1) *Duties of the Older to the Newer Generation.* Within the memory of many of us who are now living

¹ "The Distribution of Wealth and Income in Relation to Economic Progress," a series of four studies by various authors, published by the Institute of Economics of the Brookings Institution, Washington, D. C. 1934-35.

much more stress was laid upon the duties of the children who received the training than upon the parents who gave it. That stress was badly overworked. Much preaching and teaching based itself upon the idea that life was a boon, a gift, which parents had unselfishly bestowed upon children. In fact, taking the course of history throughout, it is doubtful if parents have looked upon the coming of children from this angle. Children are not always welcome. They have not till quite recent times had any considerable rights. This is not to deny that fathers and mothers have always loved their children; but it is not to be forgotten, either, that the notion that children come into the world as the result of a boon deliberately granted them by parents is not a full statement of the truth.

Out of the reaction against this claim that life is a gift purposely bestowed upon a generation by its predecessors is the insistence of youth today—or perhaps more exactly of the yesterday just following the war—that children come into this world without being consulted. It does not quite meet this insistence to say that there is no way of consulting that which is non-existent to determine whether it shall become existent or not. That is just a quip or a fetch, in view of the fact that nobody has to bring children into the world. The children are here, and here without their own consent. Moreover, as soon as they get here they find themselves compassed about by all manner of compulsions, from which they

never escape. If we say to them that life is sweet and bears witness to itself as sweet, they can reply, if they have read the Old Testament, that a saint named Job once cried out his prayer in an appeal that the day of his birth might be blotted from all human memory. Life may not itself be sweet, though it may be better than death, especially since we know nothing about death.

Now, all this can be said, and more, and not much can be urged in rejoinder. Still it is not very convincing. The reason is partly that most of us do not stop to quarrel about being alive, since we are alive, and many, if not most, do find that life has values which bear witness to themselves. These may range all the way from sheer satisfaction in being alive to the ecstasy of beholding truth and beauty.

Whether we have chosen it or not, we do get a chance at some of the values of life, and whether we can give good reason for our conduct or not, we do recognize the obligation of handing on to the succeeding generation as good a chance at life as we can give them. Even though the animals themselves educate their offspring to the type of existence which confronts them, and though all the generations of mankind have measurably well trained their children, it is clear that the world is now taking with a seriousness never known before the broad social duty of doing all that can be done for the oncoming generation. This is the best way to take out whatever sting of truth there may be in the complaint that the

succeeding generation has been brought into the world heedlessly or selfishly by its predecessor. If life can be made a genuine good, except for those who will have it otherwise, the greatest conceivable justification can be advanced for making Christian the material forces of civilization. Here is the first legitimate charge on the resources of any people—giving the children their chance.

There is an authentic story of a distribution of food at famine time in a Russian village after the World War when Russia was being denounced the world over for going Bolshevik—denounced, too, in terms that made Russians but little better than fiends. Private philanthropy in the United States had sent bread into a village, but not enough to go round. The villagers were asked to decide how the scant supply should be distributed. At a crisis when the shortness of the relief food meant that some villagers would probably die, those villagers themselves voted that the children should be fed first. There was something more in this than just pity for the helplessness of childhood. There was something more than the instinct of social self-preservation. There must have been, we may well believe, a recognition of an obligation—the obligation to give the growing generation its chance in a world none too good at the best.

This giving to the rising generation is likely for a long time to come to be more and more costly, stated in money terms. The reason is obvious enough: the early years of childhood are largely physical, and physical

measures utilized during childhood count powerfully through all the after years for the use of the forces which are not so physical. I remember that thirty years ago I heard a distinguished pedagogue denouncing the proposal to have periodic examinations made of the eyes of the pupils of the Boston public schools. He seemed never to have thought that eyestrain may account for much mental fatigue and some apparent dullness in the pupil. He had a deal to say at various times about the development of a liking for reading and did not realize that distaste for reading may come from poor eyesight. This teacher cried out that if the school system asked for examination of the pupils' eyes it would soon ask for scrutiny of the pupils' teeth. Well, that type of inspection came next, to the vast mental benefit of the schools. Then came the school lunches and the school buses. Now, all this runs into money very quickly, but money that is better spent than perhaps any other item in civilization's bill of expense. As it is with the state so it is with the church. For what we have ourselves received we repay by doing the best we can for those who are to come after us.

(2) *Duties of the Younger to the Older Generation.* The newer generation, then, gets its start at a chance from the older. The obligation to that older generation cannot easily be put aside in spite of all that can be said about the dubiousness of the values of life. In a country like the United States probably one-fourth of the popu-

lation at a given time are so non-adult as to draw their material support from the three-fourths.

Since every generation is through a fifth or a fourth of its existence, or in many, many cases wholly, supported by the generation preceding it, certain definite obligations arise. There is an obligation to the survivors of the older generation. We may say all we please about the exploitation of child life in so-called civilization, and we cannot speak too severely, but we must not overlook, not so much the exploitation of old age, as its neglect.

Some non-Christian lands, particularly China, act on the definite custom of allowing the old to claim the support of the family when they have arrived at sixty years of age. The cultural values thus secured and preserved must be immeasurable. One of the curses of our civilization is that we allow men to come to their later years soured, or embittered, or cynical, or terrified by what the next day may, or may not, bring forth. In every phase of life except the human we have laid stress on ripeness. We have curiously turned things about in searching for wisdom almost wholly in the younger generation. We say that the younger mind is the cleaner instrument, but must we accept this as inevitable and inescapable?

Probably not enough has been made of the psychology of old age or of advancing years. In many lives there comes a season of late harvest in which the powers have, if not their day, at least a few hours before sunset. It is

charged against our modern industrial system, that it stamps out artistic talent. Where there is such artistic talent it may flower in late years, not into creative powers indeed, but into appreciative ability. It is not at all unusual to see a man whose taste for books and art got no chance whatever in his active period, come to rare and delicate understanding of all these values after sixty. Inasmuch as these persons belong to the group who have long borne the burden and the heat of the day, it is only fair that they should be enabled to make the utmost of the cool of the day.

THE RESPONSE TO HUMAN CLAIMS

The amount of benevolent giving in the world is an immense item to humanity's credit. It is difficult indeed to find a wage-earner or a salaried worker who is not supporting in part someone beyond his own family, a brother, or an uncle, or a grandfather—indeed, often a cousin. There is no way of calculating this sum, but it must be immense. I call attention to this form of generosity because I am writing for persons who are interested in religion and who sometimes become distressed because the claims of dependents prevent them from giving directly to causes which seem more definitely religious. Any human service is religious within the view of the New Testament. Jesus had something to say to those who evaded some simple human claims.

It is almost impossible to see how society could get

along without private benevolence. Much injustice, however, marks this assumption of personal responsibility. I know a young woman whose salary in a recent year was eighteen hundred dollars. On that she supported herself and five others, three of whom had no claim on her through blood relationship. Society today not only allows but expects this sort of thing. In that better social organization to which we are coming, we hope, the burden will be more equitably distributed. The method will have to be one which will save those helped from needless humiliation. The present system, or lack of system, does that, though the coarse-grained can and do take advantage of society's expectation that dependents are to be taken care of by those closest to them. It may be that the day will come when human beings in need can receive from society a minimum support with no names published and no questions asked. I repeat that our private benevolences do preserve some human values in certain worthy persons especially marked by sensitiveness of feeling and true pride. The so-called white collar group are those who in this time of depression have been least willing to receive public aid. Private giving, with all its faults, does preserve the self-respect of many a man who deserves to have his self-respect preserved; but private giving is not enough. Charges will have to be heavier upon those who have material goods. There should be deliberate self-taxation by society to be met by higher prices which buyers must pay.

GIVING

GIVING

WE COME NOW TO THE THEME OF CHRISTIAN giving. First of all I mention some forms of benevolence which in the broad sense are genuinely Christian, as tending to the largest and finest social life.

In a suggestive discussion of democracy Principal A. D. Lindsay, Master of Balliol College, Oxford, has shown the power of voluntary groups in shaping public opinion. In England and the United States public opinion cannot find its way alone. It will not, indeed, stand still but it will wander about, getting the right road to a right goal only by happy accident. It is too big a force to be controlled by any one individual unless that individual has a considerable mass of sentiment back of him. Principal Lindsay is of the opinion that the most effective directive forces are groups of like-minded persons, such as educational and scientific organizations, which may, we assume, do something to foster regard for the scientific temper; labor organizations to look after the rights of workers; and churches, whose function we shall discuss a little later. The activities of all these groups must be supported by contributions from private pockets. Certainly, then, it is legitimate to appeal to those interested in the proper

guidance of democracy for money to support any one of these agencies so necessary in a democracy in any sense Christian.

So is it also with other volunteer groups, especially those of the fact-finding order. One of the requisites in a democracy is agents that put facts before us regarding industry and racial and international questions. For the accomplishment of this task the church organization itself is not in all ways best fitted. Allowing the utmost sincerity to everybody concerned, it is fair to urge a bias in one direction or another against the church as an investigating agency except when it is dealing with more specifically human matters. After the church has done its best in seeking to get at facts, its facts do not cover all the ground, for its proper sphere is the search into human consequences. I have been trying to say all along that the human consequences of social processes are the most important of all, but I do not wish to overlook the bearing of many technical activities on the human consequences, though these technical aspects may seem to be rather remote. For the study of the technical, experts are required. The church may not be the best agency to use them.

I would not for a moment, however, yield to any who would minimize the value of expertness in church workers within their own field, that field being observation based on personal contacts. It is widely conceded now that in countries where missions are to be found the mission

workers are authorities on the conditions under which people live. In Africa missionaries are thoroughly expert as to the human results of forced labor, for example. There is less willingness to concede the expert knowledge of church workers here in the United States than in a foreign land, but there can be no doubt as to that expertness in dealing with the deeper phases of human welfare. Nevertheless, there are agencies outside the church better fitted to deal with technical processes than are churches. It is the duty of the church to make the appeal to public sentiment, while supporting and using to the full the material put in its hands by researchers, when the material has a human significance.

THE NEED FOR SOCIAL EXPERIMENTATION

There ought to be support of some agencies which are willing to take risks in the search for ways of helping social causes. Here again the work of organized Christianity is limited because money is so scarce that it is veritably sacred, especially when one considers the sacrifice of the givers. There must be in human society room for experimentation, and experimentation means possible loss. It is difficult to get such experimentation sanctioned by vote, for in a system of party government either party can play up with striking effectiveness the wastefulness of the other party. There remains, then, the field for the voluntary group that solicits the funds for a particular cause, which may or may not succeed. It is a

bit odd to note how willing financial speculators are to risk money in a speculative venture, and how unwilling contributors are to take a chance on a cause that is frankly experimental in its search for ways of social betterment. Yet there are contributors willing to do just this. They should be looked upon as genuine benefactors to society. Society cannot play safe with all its money and at the same time travel very far ahead.

By the way, here is one of the items to be put down to the social credit of capitalism: capitalism has made large place for experiment. The experiment has for the most part avowedly been with the hope of an increase in capital, and not always quite so avowedly with the full consent of investors; but it has blocked out a path nevertheless. Anyone who can afford the contribution at all should at one time or another give something to some cause that is frankly experimental, leaving the experimenter with a leeway that does not call for close accounting.

During the World War it became imperative for a leading American manufacturer to discover a chemical process for the making of a certain type of goods in this country—a process which had been preserved as a trade secret by Germany. The manufacturer put into the hands of his chief chemist all the money that he might need, or might think he needed. The chemist worked for weeks, and then pronounced himself willing to be relieved of his position because of the futile expense involved in the

search. The industrial leader held the chemist to the task, however, in spite of a speedily mounting bill of costs. At last the reward came. All the investigation except the last happy turn had been waste, in one sense. The manufacturer indeed was repaid manyfold, but he might not have been. What the capitalist does for monetary gain, society must do for the larger human interests.

It is often said, though not so often as formerly, that social experts cannot help us much, that society must find its way along by its own mistakes. It is even urged occasionally in behalf of democracy that one of its advantages is that it gives people a chance to make their own mistakes. From this some draw the conclusion that the making of mistakes in human experience is somewhat of a boon. Especially in dealing with the war question it is said that the war cost is something that nations always insist on learning for themselves—which is not to the credit of the nations. Enough of the consequence of the World War was predicted on the military side by Ivan Bloch and on the financial side by Norman Angell to make their words, spoken years before the war broke out, read like literal history today. All these prophets missed was the extent and variety of the horror. If democracy is to profit by mistakes, the worst mistake is that of ignoring the voice of expert students of social questions. After the war Norman Angell spoke in a public hall in Pittsburgh on some inevitable outcomes of post-war policies—or lack of policies. Here again his prophecies

have been fulfilled. How many people, dear reader, attended Norman Angell's meeting? I presided and counted the audience. There were thirty-five. Now, as long as this heedlessness is possible in a democracy we must have a place for organizations which will support those who, in the face of public indifference and even contempt, persist in attempts to enlighten the people. All this leads up to a word about the support of a prophetic ministry, but that can wait a moment.

It must never be forgotten that the cost of a certain type of failure is a legitimate charge against society, and that a failure may be productive. I spoke a moment ago about society's right to make its own mistakes. If mistakes are to be made, let them be made by persons who will prevent their being a recurrence of such mistakes or who will turn the mistakes into a benefit. If a wet paint sign appears anywhere within the range of human touch, the human touch is forthcoming to see if the paint is dry. It would be a strange type of mind, though, that would think of all this testing by passers-by as necessary for the enlightenment of human understanding. The wet paint sign ought to be enough.

We give all credit to the voyages of Columbus and his contemporaries, but ought we to overlook the services of those who filled in the details of geographic knowledge after Columbus? It had to be proved that there was not a short passage through a continent whose existence Columbus did not suspect, and the proof was established

by scores of explorers who found nothing but blind alleys. Is not the man who shows that a sea route is a blind alley and not a world highway rendering mankind a service?

In any realm of exploration not only those serve who find the right track but those also who explore the wrong track. This is true in all spheres, except those where moral issues are involved. We are not encouraging the support of sinners in sin, for the sake of establishing the sinfulness of sin. We have, however, to encourage truth-seekers in every direction. I have talked so long about this because of a conviction that the church is not now fitted for some forms of social experimentation. We have only to look back through social history to see how often vital questions concerning a course which seems to be in line with the command of Jesus to love our neighbor as ourselves—or which appears like an implication of the teaching of Jesus—are first raised in what the church considers bad company. The church is terribly afraid of some types of bad company. I have heard leaders of religion admit that some social principles taught by atheists, let us say, are in harmony with the point of view of Christianity as to human rights, but that they are outside the possibility of sanction by the church because they are the opinion of atheists. Years ago a famous investigation of a leading industry in this country was carried on by a church committee. One critic of the investigation said that it could not be called Christian because one of the researchers was a Jew.

THE SPIRITUAL SIGNIFICANCE OF MONEY

We come at last to the use of money for distinctively church purposes. A distinguished faultfinder in our land has again and again registered his protest against the churches because they are always "bawling for money." The head of an endowed church, which never takes collections, once declared to me that his institution is ideally Christian in that it never allows the thought of anything as material as money to intrude into services as spiritual as his pulpit tries to make them. On the contrary, it is almost impossible to see how an institution can lay claim to being called Christian which does not carry its Christianity out and on to the use of money.

One is tempted to let one's fancy run when one thinks of money just as an institution. We have vulgarized and almost brutalized money by wrong uses, and this to such an extent that it seems natural to us to think of money as filthy lucre. Just regard money for an instant as one of the mighty liberating forces, inasmuch as we so often talk of it as an enslaving force. In an earlier chapter I spoke of the way money acted as a power liberating the worker when at the close of the feudal era it became possible to substitute money payments for actual physical services to a lord to whom services were due. Instead of working on the lord's place a man could work at other tasks more congenial and make a money payment. If he could get money enough ahead, he could actually buy

complete freedom. Money in hand means liberty of movement and liberty of choice among possible expenditures. With all its possibilities of evil, with all its inadequacies, it is more suggestive of a quick nervous system in our modern life than is any other social invention. If religious and philanthropic movements had to go back to a barter system, it is beyond our imagination to see how any world-wide benevolent enterprise could be carried on.

If we are to think of men as putting themselves into anything—putting their effort, their thought, their deep interests—we should have to pick out money as at least the instrument through which all this is done. To give the cup of water, the crust of bread, the coat to the needy seems to glow with Christian spirit. To give the coin which will procure any of these is to any live imagination even more glowing with Christian spirit. There are occasions when a giver seems to give himself in some article which he has himself wrought out with fine care, especially something which expresses his sense of beauty; but for the most part the giver comes nearest giving himself when he gives money—gives, that is, till he himself knows that he is giving. If we are to talk of giving as sacramental, the entire conception of the Christian use of money takes on the quality of a sacrament.

When a Christian leader remarked some years ago that the problem of the redemption of the world is a

problem of money, he was criticized as grossly materialistic. Any epigram is dangerous, this one among the rest, but the giving of money for missionary effort is the chief method by which the world can be Christianized through the church. The sending of missionaries outright will have to count for less and less. The work will have to be done by those reared in the fields themselves.

THE FINANCIAL SUPPORT OF FOREIGN MISSIONS

Here seems as good a place as any to glance at some things that are said today about the expenditure of money from "home lands," like the United States and Europe, for Christian effort in so-called non-Christian lands. What a waste it is, we are told—indeed, what a wrong it is—to send money from the United States to teach India and China and Africa theologies of our type when these people have theologies of their own—noble theologies, too. This argument assumes that the Christian teachers are putting before the non-Christians theological formulations of the medieval scholastics that have long since been dropped from our own seminaries. Any teaching which today gets into the mind of the non-Christian has to be much wiser than that. Such a scholastic theology of itself does not convince anywhere, at home or abroad. What any intelligent religious teacher today means by theology is the fundamental view of God and the universe and man, with the human values the key to any understanding of fundamentals worth having.

For three nights I once tried to sleep in an Indian city which was in the throes of a cholera epidemic. I could not sleep for the uproar made by those who were trying to keep off the cholera demons by yelling and beating drums and gongs. The government doctors and mission medical workers who were trying to stop the scourge found the worst obstacle in their path to be this belief that cholera is caused by demons. If the people could be brought to interpret their demons as microbes, they might gain a little on the cholera, but not so long as they think the demon can be scared off by noises, however hideous. Now, the notion that demons cause cholera is one article of a theological creed. Not to disturb that particular article of non-Christian theology means not to disturb the cholera germ.

A famous hater of Christianity has said that what China needs above all things else is the scientific method. Just how China can get the scientific method without being taught it is something of a puzzle. Teaching the scientific method to China, however, means the substitution of a scientific world view for an immense mass of Chinese theology. The plight is even worse in Africa. The hold of witchcraft on Africa is still firm, and leads to all shapes and manners of horrors. We may be permitted to dismiss as callous and outrageous the suggestion of some sociologists that various types of primitive cultures should be preserved as object lessons for the world's knowledge. Must the native be preserved as primitive if

he chooses not to be? If this suggestion is not ignoring human values for a purely instrumental end, it would be hard to tell what is.

It is at this point of the human values that the theologies of the world—call them by what name you will—come into clash. Take Hinduism as the religion numbering an almost inconceivably multitudinous following. Through the ages Hinduism has been self-centered, with the virtual doctrine of “every man for himself.” It is certainly not a system in which one is taught to love one’s neighbor as oneself. There has been much speculation in recent years as to the extent to which Gandhi is Christian: certainly to the extent that he is trying to find a place for the worth of human beings in Hinduism. If he really could succeed in this task he would achieve, when numbers are taken into account, one of the most significant Christian victories ever known.

Why not let men like Gandhi do this? Does anyone suppose that Gandhi would be averse to receiving money to help in his colossal task? As to giving in money, that is the only method by which a man at a distance can show a genuine interest in the relief of a profoundly human distress. Here we meet another of the objections to the expenditure of church money in foreign fields: If Christianity has taken such hold of non-Christian lands that the work there can be best done by natives of those lands, why not let the native churches go the full length and raise their own money? In any case, we are told, we

must recognize the merit of the old adage that he who pays the piper calls the tune.

Society will do better when it gets rid of some of its wise saws. There is a deal of folly in this one about the payer of the piper as the caller of the tune. If I need to have a delicate piece of surgery performed, I pay the piper, but I cannot call his tune. After securing the surgeon, for example, I leave the rest to him. Probably one of the mercies of anæsthesia is that it delivers surgeons from foolish or even idiotic suggestions from patients. So with any expert. The payer of the money can call the expert but, assuming that he has any sense at all, he will not try to tell the expert what to do. No outsider is likely to become expert enough to be better in presenting Christian truth to a non-Christian land than one born in that land, if the native has anywhere near as fine training as the outsider.

As for sending money from a home land to a foreign land, we must remember that the Christian work in the non-Christian land becomes more and more of the institutional type, involving hospitals and schools. There may be some reason in asking native congregations to support their own preachers, but no reason for asking them to try to support hospitals and schools wholly out of their own funds. These institutions are so important that even the most determined nationalists in India protest against the withdrawal of support from them by Christian groups. We are perfectly accustomed to the idea that institutions

are always entitled to solicit money wherever they can find it. Colleges and universities in the United States roam over the whole land in search of funds. Enterprises in New York City never seem averse to representing that their particular causes are the concern of the whole nation. Neither Scottish nor English universities have regarded themselves as so peculiarly Scottish or English that they have not been able to make use of American contributions. Do the critics of sending money from churches to non-Christian lands know that the moneys thus sent are contributions, every cent of the money being forwarded at the expressed desire of the contributor? To judge from much anti-mission criticisms one would suppose that mission funds are raised by some ecclesiastical tax levy upon unwilling church members.

The critic of missionary effort is never satisfied. He will have it that though the old methods of attempting to convert non-Christians to Christianity by force may have ceased, the method now is one of overpersuasion, "vast" sums of money being spent to "persuade" non-Christians to change their faith. Now, Christianity is essentially aggressive. It would be difficult to convince a Christian that he was overdoing anything. Still, it may be just as well to note that the Christian appeal was never more for the free choice of the non-Christians' own will than today. There is a place in Christian method for the frankest take-it-or-leave-it attitude.

Years ago, when the British in China were trying to

get the Chinese to adopt scientific hygienic and medical methods in a city where there were large British interests, they placed an English hospital next to a Chinese hospital, each one being the best possible of its kind. For some maladies the Chinese medical technique was the best, the Chinese temperament being taken into account. For others the English methods quickly showed their superiority. There was no attempt to compel any choice. The method was open and aboveboard: "Take it or leave it." If over-persuasion means an approach to coddling, there is room for the take-it-or-leave-it attitude both at home and abroad. The truth cannot be presented in Christian form if there is too great accommodation. There is a trace of the impersonal about the truth anywhere, in Christian presentation or elsewhere. Fitting the message to minds has its limitation, because the message in some aspects has no dependence for its validity on how men feel about it. The judgment day as a scene of rewards personally bestowed may be open to all the objections we can urge against it, but judgment days on which we do or do not adjust ourselves to truth or truths come with the rising of every sun. A good deal of modern attitude to earnest and strenuous truth is justly caricatured in the story—probably manufactured for its pertinence—of the boy who was asked by a traveler the distance along a forest trail to the next camp. "Five miles," said the boy. "I am so weary," said the pedestrian, "I am so disappointed to hear that the distance is so great." "Since you are so

weary and disappointed," replied the boy, "we'll call it only three."

The objection to foreign missions that they are extravagantly and wastefully managed does not count for as much as formerly. Consider the wildly optimistic days just following the World War. One denomination alone raised and spent for missionary effort, home and foreign, over seventy million dollars in a period of five years. Money was wasted, but not by anyone's misappropriation. It was wasted because the church felt that it was at the dawn of a new day for the whole earth, and began to build on a scale on which it was not able to finish. The church took on the color of its times and breathed the atmosphere of its day. It shared the uplift of the hour, whether we now call that uplift religious inspiration or social lunacy. Mistakes in judgment were no doubt made in abundance, but mistakes in judgment are not dishonesty.

CHRISTIANITY AND THE NON-CHRISTIAN SYSTEMS

A professedly orthodox objection to current missionary effort deals with what is called a too friendly attitude toward non-Christian religions. Here again we must in general recognize that such missionary effort is in line with what the church has actually done throughout all the ages. Christianity has indeed always claimed absolute-ness for itself as over against all other religions whatsoever. There has never been a willingness to yield as far as

the claim is concerned. Absoluteness has never justified itself, however, in the elimination of all rivals from the field. The genuine superiority—if we may substitute a word that in this connection means something, in place of a term like absoluteness, which can mean anything or nothing—shows itself in a double way: First, by the extent to which it can seep into non-Christian systems, or develop sets of facts of which those systems must take account, or create atmospheres in which those systems must work; second, by the extent to which the Christian system takes out of a non-Christian environment elements on which it itself can thrive.

Let us look at these peculiarly Christian powers for a moment. The whole world is a witness just now to the attempt of Gandhi to introduce into Hinduism a regard for the untouchables. Nobody from the outside can form any adequate idea of the stupendous ambitiousness—using the word in a lofty sense—of this program. Untouchability seems to be inherent in the caste system, showing the utter desperateness of the plight of those who do not belong to any caste, or to any caste except the lowest. This is not a task that can be accomplished thoroughly from the outside. We have heard many times that the railroads of India, for example, make heavy inroads upon caste by throwing those of different castes together in the compartments of railroad trains. My own memory reaches far enough back to recall the days when the prophecy of almost the virtual overthrow of

the caste system by such inevitable spatial closeness of members of different castes was freely made. Admittedly good has resulted, but this good has been in the nature of practical adjustment rather than in the begetting of a new spirit. What Gandhi is striving for is a changed spirit.

It does not make any considerable difference where Gandhi got this purpose, or the ideal which animates him. The ideal is essentially Christian, for the caste system is anti-Christian. Gandhi is attempting to get into Hinduism a concrete and specific regard for human brotherhood which is essential in Christianity. He is doing this as a Hindu, and his is the only method by which he can do it. If the outcome is in harmony with the Christian ideal, we have all that is essential.

Great Hindus like Professor Radhakrishnan tell us of the wealth of humanism in Hinduism. Of course there is such wealth of humanism. Any system which in any degree ministers to the religious cravings of three hundred millions of human beings is bound to have a wealth of humanism. Hinduism has through thousands of years helped hundreds of millions of human beings to make adjustment to the hard features of a hard universe in one of its hardest regions. Nevertheless, Hinduism is self-centered, or rather, it makes the individual Hindus self-centered. The aim is to escape from the world that now is, into a stage of existence less crammed and packed with pain than this. The mystic vision of God is sought

partly to get away from the vision of things as they actually are in India. The foreigner in India will tell you that he drinks whiskey because liquor intoxication is the quickest way out of India. The Hindu mystic vision may not have a human aim any higher than this. What God-intoxication amounts to depends upon our idea of God.

Humanism in Christianity means regard for oneself indeed, but regard for oneself as on the same plane with others. To get this humanism into Hinduism requires an effort as stupendous as that of Gandhi. If we are tempted to disparage the effort of Gandhi, let us remind ourselves that, while there is probably nothing in Christendom similar to untouchableness in its denial of fundamental human values, there are other features of Christendom—industrialism, racial antagonism, national selfishness—which are as oblivious to the Christian ideal of human brotherhood as is Hindu untouchability. There is no use in trying to judge Gandhi by the standard of fully rounded Christian character. Who is competent to state such a standard? What is important is that a professed and loyal Hindu has caught an elementary and primary Christian principle and is seeking to make Hinduism square itself with that principle. What is important also is that Hinduism itself, under the assaults of such a man as Dr. Bhimaro R. Ambedkar, is looking in a half-terrified gaze at its own sins against human values.

The other relation of Christianity to non-Christian systems is that of an appropriator. By its genius as a living

organism, by the law of its life, Christianity takes out of an environment what it needs for its own nourishment. The transformation of non-Christian elements into Christian takes place by digestion, and digestion is a potent transformer. We need only mention the stock illustrations—Greek philosophy utilized for Christian theism, Roman law as a basis for church law, Teutonic ideals of the family life as reinforcement of the Christian home. All these are familiar enough, as is also the instance of appropriation to be seen in the history of our Christmas tree, a thoroughly heathen religious symbol seized upon and wrought into a thoroughly Christian expression of good will, of genuine human joy—a triumph which is not by any means insignificant!

If these two broad streams of life influence are open to Christianity, why should we not with open eyes recognize them and make the most of them? Perhaps because of the fear of the avowed cooperation which would become necessary. But why should not Christian systems cooperate with non-Christian in all the practical human contacts, in the daily tasks of life, in the realms where cooperation is at all possible? Actual cooperation is the best conceivable path to mutual understanding. Anything that brings about the understanding of the non-Christian mind by the Christian is abundantly worth while. One task of Christianity is the translation of Christian truth into terms that the non-Christian mind can vitally grasp. We know how diligently the missionary has to work to find words

with which to make Christian ideas seizable by the non-Christian. The requisite is that the words mean the same to both parties, a requisite in all speech. Translation of Christianity into terms intelligible to non-Christians is much more than an affair of words. Christianity reveals by deeds and by life. Hence the importance of life that can be read and understood. Hence the importance of all those missionary processes that we more and more think of as the building of the Christian community. Hence, too, the infinite labor and expense of missionary effort.

Christianity seeks to correct its own errors. If non-Christian religions are to be improved at all—and their improvement in any considerable degree is a world concern of large consequence—it may be well for their adherents to see a religion at hand which is trying to improve itself. This self-improvement is a high spiritual achievement and sooner or later impresses even the most casual bystanders and onlookers. A leading Hindu in the city of Madras once asked me how Christianity dared admit criticism of itself. He declared that he had heard Christian speakers repeatedly admit the errors and wrongs in Christianity, its imperfections and failures, without apparently realizing the implications of such admission. He insisted that his own Hinduism, to which he was deeply devoted, did not dare make such admission and he avowed that he feared—feared was his own word—that such attitude toward criticism was a weakness in Hinduism and a strength in Christianity. If Christianity

were a set of mathematical propositions such admission would indeed be hazardous, for the concession of a single mistake might invalidate all the reasoning. It is far otherwise if we think of Christianity as a living process, for then the admission of imperfection or evil or inadequacy is the first step toward casting out the undesirable or the harmful.

As illustration of the need of such self-purgation, or pruning, or betterment—whichever term we prefer—we may think of the coarser features of popular Hinduism, features at least suggestive of obscenity. Any informed reader of the comparative study of religion is aware that almost all, if not all, religions begin with a recognition of, and honor of, life-giving and fertilizing processes. In primitive times such honor was innocent enough. As men became more sophisticated, however, perils appeared, especially that of the exaltation of license in sensuality. The religious progress then became that of casting off—sloughing off—ideas and practices worn out, to say the least. The leader in Hinduism is not likely to counsel such a life process, though Professor Radhakrishnan has openly advised the Hindus to break with the cruelties involved in the worship of Kali. When the Hindu hears the Westerner protest that some forms of Hindu thought and deed are sensual, he declares that these have finer shades of meaning than the crude mind of the Westerner can seize. Probably the coarseness does not mean the same to the Hindu as to the Christian, but this explanation of

it is absurd and disingenuous. Hinduism would do better if it admitted that these features are survivals of the primitive and then set itself against them. Living, for an individual or a system, does not mean that the organism merely exists in a survival of all the members and functions which have been with it from the beginning, but that the organism shows its vitality in allowing some parts and functions to atrophy while it develops, or almost positively creates, others for better adjustment to and control of environment in the interests of larger and better life. Out of all this arises the importance of having on mission fields a living church, living especially in this power to make itself better.

PUTTING CHRISTIANITY INTO ACTION

Nothing is more pathetic today than to see the period of depression used as a reason for a wrong economy: namely, that of cutting down on enterprises reaching out in new directions and of retreating within the old, so-called established methods which are said to have proved their worth. It is clear almost to obviousness that many of these methods have proved their lack of worth. If at the present hour society as a whole is to be saved, not by turning back to the old individualistic methods, but by breaking a new path of social cooperation, the same method ought to be tried out for the results in Christianity in non-Christian fields. Experiment is always expensive till we finally hit on the one success that pays

for, or at least makes worth while, all that has seemed to result in failure. What Christianity needs above all else just now is a chance to show what it can do. There is some ground for the resentment of the critics of Christianity when the defenders of Christianity meet every charge of failure by saying that Christianity has failed because it has not been tried. The question is pertinent as to why Christianity has not been tried. Sometimes, indeed, Christianity has not been tried because those in control of the church have not been willing to have it tried, as, for example, in trade and politics and racial contacts. Oftener still the church has to meet the entrenched opposition of what it has always called the forces of this world. Its methods have to be those of persuasion, and the road to success by persuasion is the longest trodden by human minds and wills.

The nearest approach to coercion that the church may use is that of making an inescapable and indubitable showing of the Christian spirit in actual life facts. If persuasion has to be merely that of preaching and teaching—important as these are—the progress will be slow indeed. If the preaching and the teaching work their way out into practical visible deeds there may be almost a veritable coercion in mind and spirit.

Let us please keep before us that the manifestation of the Christian spirit in missionary service is, or can be made, one of the inescapable facts. The presence of a cured man in a Chinese village is a fact which preaches

its own sermon. The cure of the man by those who have had nothing to gain by the cure is another fact, often more remarkable than the cure itself. I do not mean to say that the members of the great non-Christian races are selfish, but I do say that the spectacle of deliberate and purposeful helpfulness of men toward one another is not so common among them that it fails to attract attention when it appears. The late Francis W. Peabody, of the Harvard Medical School, after intimate familiarity with Chinese conditions of health and sanitation, once said in my hearing that the problem of the introduction of elementary Western health methods throughout China could be solved only by the missionary spirit, a spirit which on the scale necessary would be a social phenomenon of first importance.

INTERPRETING CHRISTIANITY IN WORD

In thus laying stress upon making Christianity fact in non-Christian lands, and in standing back of the institutions that make it fact, I do not mean to minimize the importance of statement of the Christian world view. All practical work has to be a piece at a time. It is hard to give a whole impression in such service. There is place for the interpreter of the meaning of life and of Christian service in addition to the service itself. I once sat beside a skilled chorus leader who was watching the efforts of a leader not so skilled to train a group of two hundred and fifty singers. The method of this latter—manifestly over-

technical and unimaginative—was to work on a small section at a time, apparently seeking to make the singers perfect as they went along. Finally the more adept leader told me the trouble with his poorer brother: an unwillingness to let the chorus sing the entire production through so that the singers might get the swing of it. Even if this had to be done crudely and bunglingly the result would be a quicker technical mastery. So in missionary effort the question as to what it is all about is of imperative importance. Interpretation must go on in the midst of the work itself. This does not call for formal theology outside of schools, but it does call for a power of comprehension and compendious statement which must be rated high among intellectual abilities. The late Alfred Marshall, of Cambridge, used to call attention to the peculiar skill of the modern newspaper writer of the best grade in stating in a few paragraphs the essential drift of a speech or of a course of events. Likewise in proclaiming the good news of God today there is place for the true type of popularization, the type that can seize and hold essentials and state them in phrases intelligible to the ordinary understanding.

While we are talking of the forms of missionary endeavor worthy of support we may well record our thanks for the efforts of intelligent missionary officials today to get rid of what we may call needless cross-bearing. Some of us seem to think that all cross-bearing is sacred. It all may be sacred as revealing a sacred in-

tent, but much cross-bearing is needless, nevertheless. If we have to carry crosses in missionary effort—and we certainly do—there is no need of carrying crosses just because they are crosses. If we may speak without irreverence of the great Cross-bearer in this connection, we cannot fail to see after even a scanty reading of the Gospels that Jesus refused to adopt courses of action which would bring him to the cross until the fullness of time; that is to say, until events had so ripened as to make the cross the seal and climax of his central purpose. Moreover, Jesus would not expose himself to death or even to sufferings for causes not directly bearing on his central aim. The fact that funds for missionary work come out of sacrificial giving is itself reason for using the utmost endeavor, the more scientific the better, to see that the money is used to the largest possible result.

MISSIONS AND "IMPERIALISM"

Yet it is important to keep before the attention of all concerned that missionary money is money which comes of cross-bearing. That fact itself ought to be a guard against the notion that such funds are raised with the purpose of thrusting Western economic imperialistic schemes on the Orient, let us say. All that could ever be said in this direction is that imperialistic plans are friendly to the introduction of those concomitants of Christianity which create demands for Western goods. Fifty years ago Henry M. Stanley was outspoken in his

teaching that the introduction of Christian missions into Africa would develop markets for the goods of Birmingham and Manchester. There seemed to be a notion that the conversion of Africans from spiritual darkness to light would create a demand for cotton cloth. That, however, was fifty years ago. He would have to be a hardy imperialist today who would talk of markets made by the conversion of Africans or Indians or Chinese to Christianity. We do indeed believe that the introduction of Christianity into non-Christian lands will raise the standard of living, but we regard the resulting advantage to Western industrialists as merely incidental. Indeed, there may not be any such advantage. It is conceivable that with the development of personal and social power that may accompany the spread of Christianity, non-Christian peoples may learn to do for themselves many things for which they now depend on outsiders. There cannot be much doubt that Gandhi's intent to make India economically self-supporting is Christian, by whatever name it may be called; yet the attainment of such sufficiency would not for a long time materially benefit the manufacturers of cotton goods in Christian lands.

Anyhow, the aim of missionary contributions is not material self-interest in the mind of the givers. It certainly is not such self-interest either of the conscious or the unconscious stamp, for the givers from whom the money comes are not engaged in large business enterprises, most of them being rural workers or employees on com-

paratively small salaries who do not think in terms of investments at all. It is all they can do to get along on what they have. They are not shrewd industrial calculators with a long look ahead and afar. For the most part they are concerned with the conversion of the non-Christians to the kingdom of God for the sake of the non-Christians' welfare. If anything, they do not think enough of the material advantages to non-Christian peoples of such conversion. Anyone who knows missionary contributors as they actually are in the flesh is aware how dreadfully far-fetched is this notion that missionary effort is the handmaid of economic imperialism. The economic motive may indeed be powerful in our modern life, but it is not powerful enough to create the spirit of cross-bearing self-sacrifice which makes missionary contributions a spiritual marvel. Neither the contributions themselves nor the policies of the spenders of the funds can be accounted for on any assumption of an aim on which not one in a thousand givers has ever bestowed a thought.

This charge that missionary contributions are an entering wedge of economic imperialism becomes ridiculous when we look at the temper of the Christian groups in the lands where missionary effort is going forward. We ought to realize the independence of such groups more clearly than we do. In the beginning days there may have been good ground and plenty of it for the judgment that many converts to Christianity were in effect rice Christians, accepting Christianity for what they could get out

of it, an accusation often terribly unjust because frequently the so-called rice Christians were those whom the missionaries were supporting through periods of persecution. The complaint is today lodged against missionary interest in the mass movement in India that it induces Indians to come into Christianity for the sake of larger economic chance. Well, if anything can make inroads upon the Indian caste system it ought to be hailed as Christian in rendering possible a better emphasis on those human values essential to Christianity, since Christianity sanctions anything that means better human existence.

For a period of eight years from 1912 to 1920 I had charge of the work of the Methodist Episcopal Church in Mexico, going there at least once a year. This was during the most serious phase of the Mexican revolution. Through those years the Methodist church sent funds into the stricken country in increasing sums, and during those years also the feeling against the United States was most acute in Mexico. Two allegedly contradictory facts were manifest: the willingness of the Mexican Methodists to accept the money from the nation to the north whose friendliness was questioned if not suspected, and their unwillingness to allow that acceptance to be interpreted as any hindrance to action or speech in favor of Mexican independence of the United States. In fact, the Mexican Methodists wrought out, or discovered, or hit upon some distinctions which we have all come to look at as desirable in the relations between the so-called home and

foreign churches, to use these somewhat discarded terms because we know what they mean. They found the distinction first of all between missionaries and the fellow countrymen of missionaries who might favor military attack upon Mexico. Next, they drew the distinction between money raised for missionary purposes and that invested in Mexico for commercial purposes; and they accepted the missionary funds with no awareness of obligation whatever save to use it for missionary purposes. The type of mind which fancies that missionary appropriations carry with them an obligation of any other sort than to spend the money for missionary purposes, would have been immensely astonished to hear Mexicans who were being financially aided by funds from the United States denounce the supposed imperialistic schemes of the United States, protest against the idea just mentioned that receiving Methodist money put the Mexican workers as citizens under any bond to the United States, and rebuke their fellows who were suspected of over-friendliness to the United States. If there was any attempt to tone down Mexican patriotism I failed to detect it. The language may have been extreme, but that fact itself showed how anxious the Mexicans were to maintain their independence of speech.

THE PRACTICAL SIDE OF RELIGIOUS GIVING

It is high time for us to get a little closer to the actual practical side of religious giving. First, we call attention

again to the simple and obvious fact that the value of money varies in that it will bring a larger return in some investments than in others. By the way, let me remark that the less money an individual has the more valuable each unit of that money is to him. If I have a thousand dollars each dollar is only a thousandth part of my total money possession, but if I have only a hundred dollars, each dollar is a hundredth part of my total money possessions. Inasmuch as the large part of benevolent contributions come from those to whom each piece of money has a heavy value, there is a peculiar responsibility upon those who have the direction of the spending of the money because of what it is worth to those who give it.

The money must be so spent as to get the largest return. It is admittedly hard to keep the balance here. In general I think we can agree that the expenditure of money which reaches with its benefits the widest circle of human beings is to be given the right of way. Mind, I do not say the whole road. I am talking of putting first things first. For example, which is better: to open up primary schools in a land where primary instruction is worth nothing or worse than nothing, or to put the money in a superior institution of higher learning? Which is better in missionary effort: to spend what money we have for elementary instruction in public health, or to concentrate on a single hospital or a few hospitals with the latest equipment and most thoroughly trained staff? Which is better: to train a small group of perhaps a thousand per-

sons as a Christian community, or to give a million people some elementary knowledge of such a fundamental Christian virtue as ordinary everyday honesty? The fact is that both approaches are needed. It is the fitting of them together that counts. Quite likely just at present the need is for the laying of the widest foundations. We are coming more and more to see that the riches of Christian knowledge and practice can be simply stated, with a wide human appeal. In view of the recognized fact that the mass sentiment in all nations counts more and more significantly for the height an individual may reach, the right of way, at least now, should probably be given to the methods which reach the greatest number.

All of this seems commonplace, as commonplace as to advise a farmer to have in mind the law of diminishing returns in the sowing of his fields. Every farmer knows that in sowing grain a point is reached where a given plot of ground yields less and less in proportion to the amount invested in it. For example, the investment of one hundred dollars may yield a return of one hundred and fifty dollars. The investment of another hundred dollars yields only one hundred and twenty-five dollars, let us say. The investment of a third hundred gives back just the one hundred dollars put into the ground. Now, to tell the farmer to have regard to the law of diminishing returns is to weary him with the commonplace. What he wants to know is how to have regard to that law, how to spread his outlay over his whole field so as to get from

fields and grains, responding at different rates to cultivation, the largest possible return, all things considered.

THE NEED OF A WORLD VIEW

It should not be forgotten that all this calls for the one type of mind not widely developed in any educational system at the present hour—the mind with the power of looking at a field as a whole. American educationalism runs to specialization, in spite of all the dangers obvious in such a course. The most important single quality in administrative success is this ability to look upon an entire field with some principle of perspective. Big Business is the only realm in which the principle is effectively applied, and Big Business is conspicuously successful only in working for material profits. The power is needed in Christian giving of money. There is hardly one mind in ten thousand that in the giving or handling of benevolence money can rise above specialization, though secretaries of benevolent boards come the nearest to doing so. How often do we see a missionary who has anything entitled to be called a world view? Practically never. The missionary is pro-home work, or pro-foreign work, or pro-Indian, or pro-Chinese, or pro-Japanese. The most furious criticism of missionary work in Africa I have ever heard came from the lips of a devout missionary to China. I may say in passing that just here is the weakness up to date of all schemes for a new social order. The schemes at present are the expressions of the pre-

eminent rights of this or that particular class. Mere class conflict, especially if it uses violence, cannot establish a Christian social order. Moreover, our friends the socialists, who seem to see just ahead of them the dawn of a new socialistic day, would better give themselves to the development of this power to fit part to part in cooperative effort. If socialism as such were to be introduced overnight into the United States, it would not last a month, chiefly because socialism has not yet developed any power of dealing with fields as a whole, though this would not be socialism's fault.

To get the bearing of all this on the wise spending of money in missionary effort, in this land or abroad, we see at once the hindrance to unity of effort presented by partisan denominationalism, though this is being slowly but surely overcome. Another peril arises from the emphasis on an individual church's taking for itself the responsibility of ministering to some particular field—a "parish abroad" plan, for example. Just at present the justification of this plan is that it gets the money, but it also develops sets of localized loyalties that get in the way of a world view.

I lay stress upon this need of a world view because the lack of such a view is a menace to world good will, especially when the lack is accompanied by a tense devotion to some one part of the world, even though that part may not be one's own country. For example, during the bombing of a part of Shanghai by Japan in 1932 the

fiercest defenders of Japanese policy in this country were returned missionaries from Japan. In their eyes Japan was altogether right and could not be wrong. This kind of thing must be kept in mind when we are tempted to overpraise missionaries as forces making for world peace. In connection with this incident it may be noted in passing that the interchange of good-will messages between Chinese and Japanese Christians was a noble expression of Christian sentiment.

HELPING PEOPLE HERE AND NOW

There is every reason today for heeding the cry for the expenditure of benevolent money in the most practical ways, even when practical is taken with a predominantly physical significance. We who have lived under a capitalistic system have the notion firmly imbedded in our minds that the present economic system is a success as a producer of goods, though not so successful as a distributor. Taking the world as a whole, however, the human race has not yet attained success in the production of enough goods to meet the most elementary needs of the world's population. There is not food enough or clothing enough to go around. Tourists who go abroad for touring's sake often regale the non-traveled with accounts of the havoc wrought among non-Christians by the insistence of missionaries that converts wear the Western style of clothing. No such requirement is today made, but the missionary does try to find enough clothes

to keep the convert warm. There are not enough clothes, taking it by and large, to go around. The masses are desperately poor. I once visited a village in India at a time when cholera was rife. I asked why the people did not boil the water before drinking it. I was told with gestures of impatient despair that my suggestion was about as reasonable as to suggest buying the most expensive drugs. The people did not have money enough to buy cowdung or fagots for fuel.

Of course a high type of Christian fortitude and resignation can be developed by holding fast to faith in the midst of poverty and sickness. It is not the noblest form of Christian benevolence, however, to subscribe to missionary appeals on the ground that poverty-stricken people should be given a faith which will help them bear their poverty. The nobler appeal is to get at the poverty here and now. I say "here and now" because all benevolent effort should start by trying to do something for people now on earth. We are told that we must in all benevolent effort keep in mind the long run. By all means let us keep the long run before us, but let us not forget that the long run begins now and starts here. One of the most inspiring experiences of my life—and most depressing—was a visit to a Christian leper colony in India. The spiritual adjustment to a desperate physical condition was nothing less than a Christian marvel. Yet about it all was something fearfully unchristian. The poor sufferers were veritable saints, but the conditions under which they

suffered were a challenge to Christianity. In the true fitness of things, Christianity and leprosy do not belong together.

The appeal to the long future which neglects doing something here and now for living people is losing its force, and ought to. Any man urged to give to a benevolent work has a right to inquire as to the immediate effects of that work, or at least as to how soon the effects are likely to become manifest. The soundest way we can affect the future for good is to do all the good we can in the present which is now here. A minister once waited upon me to complain of the hardness of his lot in not being able to find a church field in which he could bring all his training to bear. This man had a fatal failing of looking ahead. He got an idea that in ten years from the date of his entrance into the ministry the church would be chiefly concerned in teaching certain attitudes to the scripture and so he trained himself even in the minutiae of the critical theories of German scholarship. When the ten years had passed that particular line of approach had been relegated to secondary importance. Then he guessed that a few years later the church would be the place for the utilization of highly technical methods in religious education, so called. When the few years had passed the methods were out of date. I do not maintain that this particular minister was the brightest mind I ever knew, but I do insist that his wrong guesses as to the course the church would take in his lifetime were no

farther wrong than those of prophets who overlook immediate needs to deal with those of a half century or a century hence. Any sort of benevolent effort ought soon to be able to show something tangibly worth while, especially in lands where the chief human feeling is hunger and the chief human problem is where the next mouthful of food is to come from.

THE QUESTION OF SELF-SUPPORT

This leads to the vexed problem of self-support. There cannot be any genuine Christianity that does not arouse the Christian to measures of self-support. Nevertheless, the situation must be looked at through the eyes of the persons whom we are urging to self-support. In the denomination to which I belong there has been recently established a system of central conferences—groups of ministers in China or India with the power to elect their own bishops, on the understanding that the expenses of the bishops are to be paid in as large measure as possible by the central conference itself. The result has been disappointing to those in America who expected that the central conferences would almost at once take over virtually the whole of the administrative cost. Thousands of dollars have to be sent from America to supplement the pitifully few hundreds raised in China or India. Now, to misunderstand this fact is to misread the whole missionary situation. When a church member declares that he will give to foreign missions only when the foreign churches

are able to take care of themselves, he totally misunderstands the first fact that the missionary meets on a foreign field; namely, the unspeakable poverty of the people as judged by Western standards.

Here again we have to keep our balance. Any wise giving of gifts has to be careful not to pauperize the receiver of the gift. A gift does not do the receiver much good if he is less of a man after receiving it than before. It is entirely possible for a church in America to spoil Christians in India by giving them too much—and not at all likely. Let us remember that the needs met are very elementary. Think of the absurdity of the criticism that in former days was shot like a poisoned arrow against missionaries as to rice Christians. In a land where every man wonders where his few handfuls of rice are to come from day by day, it would be hard to find a more genuinely Christian service than the feeding of the people. If it be alleged that the people thus fed become Christian to get the rice, we admit that in many, many instances this is probably true. Human nature, however, is a good deal the same the world over, and human motives are quite likely to be mixed in all times and places. It is not a very discerning type of philanthropy that asks, for example, whether the poor are deserving enough to warrant our helping them. The deserving poor means just about as much, stated in terms of genuine desert, as the deserving rich. Rice Christians may be most unworthy indeed, but no Christian in China or elsewhere is likely to be much

of a Christian till he gets enough rice to feel more alive than dead.

I once heard a critic of mission effort protest against the Indian mass movement toward Christianity on the ground that the impulse toward the change was more economic than Christian. This critic avowed that in a trip through India he had heard a convert to Christianity rejoicing not in the Lord, but in the possibility that, with caste lines wiped out, his son might become something above the rank of a sweeper. To anyone who knows what a sweeper's work is in India, a father could scarcely express a more Christian wish than that his son might rise above the rank of a sweeper. The wonder is that the father did not express the wish for himself.

Of course a legitimate argument can be made for contributing only to the religious agencies which present Christianity without reference to any practical consequences. Here is the Christian truth. Preach it to the non-Christian. Let him take it or leave it. It is the duty of the Christian to see that the non-Christian gets his chance.

Well, if the matter is put in just that fashion the non-Christian will most likely leave it. This, however, does not get to the core of the difficulty. The truth cannot be presented in this summary fashion with conditions in most mission fields as they actually are. There is too much human distress on every hand. If the missionary has any humaneness in his breast at all he must do something to relieve the distress. I remember once standing

with the distinguished philosopher, Borden Parker Bowne, when a letter came to him from India. It was from a pupil who was preparing a thesis on the adequacy of a genuinely Christian philosophy to the needs of India. The letter was a request for more time on the thesis, inasmuch as a mighty famine then prevailed in the part of India where the pupil worked, a famine so mighty that the thesis writer felt that he must proceed at once to find food for eighty starving children who crowded at his doorstep. I remember the cogency and the feeling with which Bowne pointed out that the incident of his pupil's predicament was more or less characteristic of the problem of Christianity throughout its entire history: the full statement of the truth has to wait upon attention to the immediate practical need of the hearers. The proclaimer of the truth may be thinking solely of the truth, but he must deal with some primary necessities if he is to get the truth proclaimed at all.

Fortunately, however, the doing of good to men is itself a form of preaching. Let me return to an illustration used earlier in this book—my reference to a cholera epidemic in India—in Madura, to be specific. A missionary begins to try to help the Indians fight the plague. What is his primary difficulty? Assuming that in Madura the afflicted quarters were populated by those with money enough to buy fuel to boil water and cook food thoroughly, what was the difficulty? Just this: the Indians thought of cholera as caused by a cholera demon,

and believed the best way of dealing with the demon was to yell and beat drums and tin cans to scare him off. So the energy of the plague-fighters was wasted. In Canton, China, in time of cholera a shrewd scientific worker had a cart pulled through the streets with a representation of a cholera demon which was conquered by being drenched with boiling water. Just where all the boiling water was coming from the narrator of the incident did not state. Now, this might do as an emergency measure, but not as a permanent remedy. For practical measures are not fully efficacious till those who use them have some understanding of the reasons why the method is effective. Which leads in turn to some grasp of scientific method. By the time we are teaching a scientific method we are at bottom introducing a new world view. The view must be scientifically taught. Hence the need of schools. Inasmuch as Christianity is life and Christian life cannot be lived except in an environment at least measurably Christian, we are now at the point where we see the need of a Christian community, a social body of Christ, whose very presence preaches and teaches of Christ.

Principal Lindsay has set forth, in a passage to which I am fond of alluding, the fact that in influencing masses of men in modern democracies more is required than just the power of an individual here and there. There must be groups of like-minded persons big enough by their size and their actual deeds to make an impression

upon millions of men. Among such groups Principal Lindsay assigns high place to churches. If this is true in so-called Christian democracies, how much more is it true in lands whose millions are threefold what they are in the United States.

DO MISSIONS IMPOSE AN ALIEN CULTURE?

Here we come again upon the protest that it is not just, or desirable, or even possible to put a Christian culture upon peoples to whom that culture is alien. I have said that the aim of Christian missionary effort is to cultivate Christian communities which by their presence reveal Christ in non-Christian lands. The non-Christians ought to resent attempts to put a Christian culture upon those who do not care for it. I have already tried to deal with this objection. Inasmuch, however, as a shrinking of missionary contributions today is attributed to the widespread acceptance of this notion that it is wrong to force an alien culture upon non-Christian lands, we ask again, Who is doing or attempting to do any such thing? No missionary body would for an instant defend any such policy. The present watchword is sharing, the Christian church placing before the whole world whatever treasures it has that all may take who will. Any nation has a right to set its own limits upon the range of the activities of any group within its territories. It is the duty of the church to make what revelation of Christianity it can within those limits. If the church by the law must

confine itself to what are called "humanitarian tasks," let it accept the limitation and work within it. That, in fact, is the policy today in more than one field. No, no church today is trying to force Christianity upon any land. It could not if it would and, with its present understanding of its own principles, it would not if it could.

Just a word, though, about this planting of an alien culture amongst a people. Let us look for a moment at some historical instances. An energetic school of historical students today are insisting that about everything in our civilization had its root in Egypt and from Egypt as a starting place reached out almost universally, with modifications by the peoples to which the culture successively came. Much of this seems artificial. A stream of historical progress might receive a secondary tributary of more consequence than the original stream. Or what was grafted on the tree of culture might be more important than the trunk itself. Nevertheless, after all possible qualifications, there is force in the diffusionist theory. At least there must have been throughout history, and before recorded history, a vast amount of appropriation by various peoples of cultural elements which took their start outside the life of those peoples themselves. This process has always been going on. In later times it became intentional and deliberate. Peoples purposely appropriated from one another.

We have all heard repeatedly of the conquest of the culture of Greece over that of Rome. Greece physically

and territorially ceased to be a nation of material consequence, yet she triumphantly saw her literature and her philosophies win over those of Rome, or work through those of Rome. The victory of Greece is perennial. One of her textbooks, which in one form or another touches every student who handles mathematics, is the oldest such book in the world—Euclid's geometry. By the way, the Arabic system of numerals, without which all rapid calculation would be practically impossible, is now supposed to have taken its start in India.

Even the introduction of alien cultures into conquered lands by force has been measurably effective, terrible as the process has been. Take the conquest of America from what is now Mexico southward. This was carried through with fearful waste of life. Now, we must not forget that the *conquistadores* were not merely empire builders and gold hunters, but seekers for the conversion of peoples. The conversion was at first by wielders of force, with noble exceptions like Las Casas. After the conqueror, however, came the priests, and the priests relied upon their systems of educational training, poor as those systems were, judged by our standard, but the best to be had at the time. Let us not forget that at the period of those Spanish conquests Spain was probably at the head of the European nations in sheer intellectual vigor, as she manifestly was in physical force. The Spaniards began by putting down human sacrifice as a feature of Indian religious worship; though probably hundreds were killed

by Spaniards in wiping out human sacrifice, as compared with scores actually sacrificed in the religious rites themselves. As the centuries went by the Christianity of the Spaniards was made an effective part of the religion of what we call Spanish America, and the Spanish culture became the largest single element in the total life of that America. I am not saying that this was the best outcome. I am saying that the culture was thus introduced and that, looking at the age involved and looking with any historically realistic temper, it seems almost inevitable that the culture should have been introduced as it was.

Or look at the course of Mohammedanism. The religion of Mohammed won a measure of victory in India. Even though the followers of the prophet won in India by the sword, they did not win merely by killing off Indians and putting Arabs, let us say, in their places. They created a situation to which Indians by the millions yielded, and to which they adjusted themselves. One result was that elements of Mohammedan culture traveled into India; some of them came to splendid expression in, to use the outstanding instance, the Taj Mahal.

Why should I say more? This process of putting one type of culture on a people who did not invent or create it has gone on from the beginning, either by the compulsion of a conqueror or by the free choice of the appropriating group. We have only to look around us to see significant illustration today. Here is communism which, within a half-dozen years, was announcing a pro-

gram for the industrial and economic conquest of the world. Communism was to succeed as a world revolution. True, the method has been changed comparatively recently, but at the heart of communism is the dream and plan of a culture to be put upon the entire world. That culture is a highly developed affair, at least in theory. Its formulation came out of the brain of a German thinker studying in the British Museum. It involves a peculiar attitude toward religion and art and social control. It rests down upon dogmas as exact as those of the scholastics. It is religious, though it seeks to banish religion. Atheism as ardent as that of communism is itself an expression of a temper which would, under other circumstances, produce Christian martyrs. Indeed, there is abundance of the martyr spirit among communists.

Now, someone insists that all this is just what should be objected to, this seeking to impose a system like communism on the world by force. The force, however, will not be effective until the peoples are enough convinced by the failure of other systems to be acquiescent toward communism. All I am trying to do is to show that this seeking to put a culture upon a people who did not themselves create it is not the strangest phenomenon of which we could conceive. It is about as common as any phenomena in history. There is much more that is universal in Christianity as it is properly interpreted than in communism or in other systems that today seek for world-wide expansion.

BETTER MEN FOR BETTER MACHINES

Here arises the objection that there is no need trying to convert non-Christian nations to Christianity, because all they want from us is our material success and skill. Admittedly the peoples of non-Christian lands do show marvelous skill in thus appropriating the material tools produced under modern Western science. A suggestive English writer has recently called attention to the significance of the automobile as over against the railroad in introducing material civilization to backward peoples. The suggestion is that the railroad running through a backward country is a thing apart; it calls for a technical proficiency to which the ordinary native can hardly aspire. The automobile, on the other hand, does not require a fixed track or a fixed schedule; almost anybody can learn to drive it, and can take it almost anywhere. If we are looking for a material instrument of civilizing potency, this comes as near it as anything the so-called more progressive nations can put in the hands of the so-called more backward. In its field it is the latest word of applied science, and it teaches scientific method effectively within its limits. It is certainly better as a gift of a higher civilization than firearms and whiskey, which the industrial leaders of advanced nations would gladly sell even to savages, if they could.

All this opens the door to the further protest that the less favored peoples can indeed quickly master the tools

of modern industry, but that they cannot as quickly master the mental attitude and moral spirit out of which the inventions have been made by the advanced nations. There is something to be said for this. I used to think that it was a crime against civilization to sell modern weapons to the soldiers of Mexico. The soldiers could quickly learn to use machine guns, but they did not use them with a sense of responsibility. They sprayed bullets about through the streets of cities as if they were playing with water-sprinklers. I say I used to think this, but that was before the World War began to unfold its horrors. Now the question is whether the human race even in its highest developments is self-controlled enough to use the immensely destructive discoveries of modern science. One looking upon a battle in Mexico might well avow that such fighters ought not to be equipped with anything more deadly than bows and arrows; but one contemplating the carnage of the World War might well ask if any so-called civilization today is morally high enough to fight with anything more effective than bows and arrows or even than fists. When we hear it coolly proposed to use lethal gases against whole populations, and to introduce disease germs into hostile cities, we may well wonder if Thomas Jefferson was not right when he suggested that this planet can at times justifiably be regarded as a madhouse.

To get back to the main argument, however, it is true that the machinery of high powered, high pressure in-

dustry is being introduced into nations which have never had the type of training of which the machine development is an expression. It is true that it is not safe or right to pass on this control over machinery without at least trying to pass on also the moral and spiritual ideals which ought to accompany the use of the machines. No better argument could be found for foreign missionary effort than just this need of trying to balance the spread of material control with moral control. Just what feature of Christian teaching would we recommend, it may be asked, to offset this danger? Well, take merely one Christian principle, the worth of a man's life. The determining impact of Christianity upon the non-Christian systems will be just here—the worth of a man's life. At whatever cost, the Christian teacher will have to stand for that value.

Some years ago, it will be remembered, the relations between the United States and Mexico became so strained that the President of the United States called upon all United States citizens in Mexico to come out of Mexico. Those who remained did so at their own risk. Among others was an American woman in charge of a hospital. One morning it was reported to her that the *portero* (the doorkeeper or janitor) was down with a mysterious infection which promised to kill him very quickly unless an expensive serum could be procured. To buy that serum would take all the money at hand. In the desperate condition of Mexico at the time this was a hazardous

course. To the vast amazement of almost everybody the director ordered the serum purchased, as if such a course were the only one conceivable. The *portero's* life was saved. From a common-sense angle the risk seemed out of proportion to any possible benefit. Nevertheless, the behavior of the director was essentially Christian. Of course it is possible to say that in the overpopulated lands no individual life amounts to much, for the obvious reason that where there are so many people no one person can be looked upon as having much value in himself. This is only to say that the whole view of the world in non-Christian lands must be changed, the transformation affecting even the birth-rate in those lands. Let it be so. The point from which to start is the worth of the individual man as an end in himself.

Do not let it by any means be imagined that the Christian nations do not need the same preaching. All students of the present depression seem to agree that the material creations of industry have got out of hand. The worst of the aspect which oppresses us is that there seems to be an inevitability about it. The individuals seem to be tied to the machines, instead of the machines being under direction of the individuals. This is true as far as the individuals are concerned, but society can control the whole industrial system in the name of the welfare of the individual. Here is the justification for our standing for any type of doctrine which will keep the rights of men in full view. Let the practical propositions of agi-

tators be as wild as may be; anything that keeps human rights out in full view is worth while in all the lands there are. If we wish to speak in more specifically Christian terms we may say that in all this we are seeking to put ourselves at the angle of view of the revelation of God as incarnate in Christ. From that angle, the angle of the divine view, men are ends in themselves of worth to God on their own account—in a word, members of a family, sons of God. If this is not essential Christianity it would not be possible to tell what is.

DOES THE MISSIONARY "GET DOWN AMONG" THE PEOPLE?

Out of this very doctrine that men are to be looked upon as sons of God arises another protest against contributing to Christian benevolences as they are now carried forward. It is objected that the Christian worker does not "get down among" the people for whom he professes to work. This is a common enough objection. Let us look at it for a little.

To begin with, it is seldom in any high degree sincere. I do not mean by this that it is purposely advanced with evil intent. It is, however, often one of those careless, flimsy, hearsay utterances which seem to mean something till they are looked at, statements accompanied with every show of finality. Usually the critic is a tourist who has not the faintest idea what he is talking about, or an American or European business man who has his own reasons for opposition to missionary workers.

Sometimes the critic is a native of the land to which the missionaries are sent. I once spoke at a meeting in Bombay at which a leading Parsee presided. The chairman took full advantage, at the conclusion of my address, to set me straight as to Christian missionary work. According to the Parsee the ideals of Jesus were the most beautiful in the world, the noblest to which the mind of man had attained. The Christian missionaries, however, fell far beneath the ideals of Jesus because they did not go out into the villages to live as the lower classes of India did; and so on for a harangue of half an hour. Now, this Parsee belonged to one of the most exclusive sects in the world, for one can become a Parsee only by birth. He was a man of wealth. Yet it did not seem to dawn on him that if he was a man of ideals he was under obligation to serve the noblest ideals, which he had admitted to be the ideals of Jesus. By his acceptance of those ideals he was under the same obligation as the Christian to work in the lowest conditions in the Indian villages. His speech was loudly applauded by the Indian audience.

Evidently the Parsee was not to be taken seriously, but the applause of the Indians was. A part of the applause was no doubt due to the intensity of Indian sentiment, which at the moment was extremely anti-foreign. Yet even that does not do away with the seriousness of the problem created by the feeling of the Parsee's audience.

In all such questions there is a double aspect, the manifestation of a spirit and the production of a practical

result. There come times when the most urgent duty of the Christian at home or abroad is to reveal unmistakably an unqualified and uncompromising spirit of sacrifice for a cause. For example, it may well be that in time of war the best course for an objector would be to go to jail or even to death rather than to yield to the war demands of his nation. Indeed, there is no worth-while reason why a citizen should claim to be a conscientious objector to war unless he is willing to accept whatever consequences come out of his objection. Even here, however, he is taking punishment not to satisfy his own conscience merely, and to attain peace of mind for himself, but to make a revelation of devotion to an ideal. A revelation to whom? A revelation to any and all who can see what the devotion means. There are times when such a duty is paramount. There came a time when it was the duty of Jesus to die for his cause.

Yet Jesus did not go to his death prematurely and he did not take upon himself needless hardships. The missionary who is a follower of Jesus must at a supreme moment be willing to face death, or adopt a cause which will shorten his life. That is one side. The other is that the missionary, if he is to get anything practical done, must use his own energy as economically as he can. His work today is largely caring for physical needs or instructing the minds of youth.

Suppose, now, a medical worker in a cholera-stricken village takes literally the advice to go and live in the

village under the same conditions as the natives. In an exhausted state he needs food which the village cannot afford. He needs rest which is impossible in the village. He must keep himself physically clean to do his work aright. Nevertheless he heeds the insistent cry to live with the native peoples, and he is through in a month, or a week, sick or dead. He has given a manifestation of devotion to a humanitarian cause, we say. But has he? If he has, he has done so at the cost of scores of lives that he might have saved.

It seems cold-blooded to lay emphasis on quantitative terms when we are talking of work in Christ's name. We must not forget, though, that Jesus himself, thinking of men as supremely sacred because of their individual worth, was most deeply stirred when he saw crowds and masses of men. In dealing with mass needs of man the sovereign rule is the greatest good of the greatest number. Of course we are thinking of good in Christian terms. At one end of the scale the problem is to make the food or the medicine go farthest—in a word, to use it in the wisest practicable way. Higher up it is to make instruction reach as far as possible. The higher up we go the heavier the strain on the life of the worker. The conditions for effectiveness have to be determined by long experience, but they have to aim at making the most of the precious strength of the worker.

It appears to be a requirement of some European nations in relation to their workers in tropic lands that those

officials must through a period of ten years, let us say, spend a specified number of months outside the tropical regions. This is not merely a matter of economy of health, of prevention of the expense of sick leave. Assuming that the posts carry grave responsibilities, it ought to be clear to the lowliest intelligence that the officials should be as far as possible free from nervousness or discomfort, that they may render decisions judiciously and act at the top of their resources in a moment of emergency.

Too many of us get hold of all such problems by the wrong end. Some years ago an acquaintance of mine, a woman of large wealth, learned while crossing the Pacific that in the third-class quarters of the ship a friend of hers was ill—a woman who could not afford any more comfortable quarters than those in which she was traveling. Much was made by the friends of the wealthy traveler because she gave up her own luxurious cabin to go down and nurse her sick friend. Even preachers used this as an illustration of the genuine Christian spirit. There was another solution possible which might have been even more Christian.

THE PROBLEM OF CONTROLLING FOREIGN FUNDS

We hurry along to another consideration urged upon us in our practical task of trying to secure practical resources for the carrying on of benevolent work. We refer to the demand that the funds be given to the

agencies which turn over the responsibilities of the tasks on the fields to those native to the fields. I have heard a remark, attributed to Phillips Brooks, often quoted as the high-water mark of missionary policy. Speaking of Japan, Bishop Brooks is reported to have said that it was the business of the church to take the Lord Jesus to Japan and leave him there, allowing the Japanese to receive of Christ after their own fashion. The wisdom of this advice nobody who understands missionary work will be tempted to gainsay, yet the remark is often used today in a way that Bishop Brooks did not intend. It is quoted as if it meant that all missionaries in foreign fields should forthwith take ship for home.

Those controversialists who talk in this way are usually in confusion due to sheer ignorance. There has been in recent years protest on the part of native Christians against the control of Christian churches in non-Christian lands by authorities in the United States and Europe. Very rapidly, indeed, has the demand in foreign fields—and in the home lands, too, for that matter—grown that this long-distance Western control shall cease. That, however, is altogether different from a demand that missionaries shall go home.

To glance at an analogous problem, Japanese government authorities have made inducements to European advisers to work in Japan, training Japanese troops, or teaching science, or helping Japan in any way that Japan sees fit, the formal control, of course, remaining in the

hands of the Japanese. The day may indeed come, and come soon, when the control of every religious organization, including the Roman Catholic church, may be lodged in the country where the church is doing its work, so far as that country is concerned. As long, however, as the various countries have sense enough to seek the wisest guidance, they will seek it wherever they can find it. Individual congregations in New York and London today call ministers from any part of the world. Authoritative control is one thing. The consideration of the deliverances of those expert in any field is quite another. There is an altitude in any high achievement where peculiarities of race or nation simply cease to be. What significance has the fact that Albert Einstein is a Jew and a German for his theories of relativity? America considers herself most fortunate to have Einstein at any time within her borders. Likewise with Christianity. There are phases of experience far above the limitations of race or nations—the power of reasoning, of mystic perception, of lofty imagination. These belong to the whole race. It ought to be possible for them to respond to calls anywhere.

The contributing of money to Christian service in foreign lands lies distinctly within the realm of what may be called pure benevolence, by which I mean giving which cannot likely call forth any direct return to the giver. If the so-called higher nations turn all their forces to development of themselves—assuming that they might be able to develop themselves by such effort directed to

themselves—they would create a dangerous plight for all civilization. For the vast majority of the human race to continue to live as they now do, with most of them not knowing through any period of twenty-four hours the satisfaction of enough to eat, while a minority live on in comparative comfort, would open doors to possibilities too horrible to contemplate. It is never socially safe to seek to improve society by redemption at the top. The improvement will not last unless there is something like a flame to drive it down to the masses not so favored. To put it another way, islands of culture, so to speak, cannot endure long if the surrounding oceans of ignorance and squalor are liable to wild storms. Or, to change the figure once more, the masses of men can create an atmosphere in which highly cultivated minorities cannot so much as breathe.

Just at present the most important task before the human race is for men to learn how to live together. Inasmuch as one-half of the command of Jesus as to the whole duty of man has to do with duties toward one's fellows, any proposition to let the procession of a majority of the race just pass by is a denial of Christianity outright. There has indeed not yet been devised a scheme of international relationship which will assure us that Christians in one land may not be called upon at a moment's notice to kill Christians in other lands. The deadliest form of atheism is acceptance of the war policies and of the war spirit. Such atheism denies outright the

existence of the God of Christ and the worth of man as Jesus taught that worth.

Beyond all this is the duty to Christianity itself through work in what we call foreign fields. I said that this realm is of that purer benevolence in which one cannot expect much direct return to oneself for generosity. This word must be supplemented and qualified by the reflection that Christianity's attempt to uplift the whole world will lead to the larger and finer development of Christianity itself in which everyone can share. It is almost trite to say that there are riches which by being shared make the giver richer. Suppose I have, as I may think, firm hold of a Christian truth. The attempt to state that truth to someone else, if it is successful, not only enlightens the mind of that other but gives me a still firmer hold. I have given something and in the process itself have become enriched. It is sometimes said that a teacher is in danger of mental deterioration through constant dealing with inferior minds. No doubt a wise teacher constantly reinforces and refreshes himself by studies beyond those in which he teaches, but he is not impoverishing himself by teaching, for that strengthens and sharpens his own mind. He acquires best title to what he best gives away.

I am not thinking of inferior minds, however, when I think of non-Christian peoples. The non-Christian minds are not inferior. A Christian might rightfully covet the conversion of non-Christian races for the enrichment of Christianity itself, not as dogma merely, or as practice

alone, but as fullness of life. If anyone with a mood of Occidental superiority is tempted to look down upon the Oriental nations, let that one glance at an achievement of, for illustration, China or India. We will pass by specific and detailed accomplishments like those of literature and art and material inventions. We will note simply the fact that these nations are here with an existence of thousands of years already achieved. Say what we please about China, about its rule-of-thumb methods and its waste of human effort, the fact remains that China is here. China has farmed on the same ground for forty centuries. Without being pacifist by nature, the Chinese have learned how to get along with one another. Let us say "after a fashion," if we please, but the feat of survival in numbers running to hundreds of millions is a human performance of a character that staggers the imagination. Something of the same astonished praise has to be bestowed upon India. Here again is a nation of hundreds of millions of human beings which has survived through thousands of years, and that, too, in a desperate tropical climate. I have said that Hinduism places very little emphasis on human values. It sees the individual as of little worth in himself. In dealing with Indians by the million Hinduism has made an adjustment, again "of a fashion," but of a fashion that has developed not only a survival value, but a vital value which has enabled the Indian race to multiply. I am not now doing anything, I hope it will be understood, but pointing out that peoples who can survive millennium

after millennium, in spite of obstacles which would have seemed veritably insuperable, are victors in a stupendous human struggle.

A FINAL WORD

We ask indulgence for a further word with those who distrust our urgency in calling attention to the significance of material means for spiritual results. These insist that society depends for its welfare upon the character of the members of society; that if we can have good citizens they can get along with any system. We are informed that if citizens are bad they will be bad under the best institutions ever made, and if they are good they can live under bad social conditions. Anyone who has his eyes open at all will willingly concede the central truth in this observation: that the fundamental requirement in any moral life is the will to do right. The badness of the bad men in society, however, shows itself in nothing more surely than in their constant endeavor to break or set aside good customs and laws. The goodness of good men in a bad system likewise reveals itself in immediate resolution to get the bad system changed.

Any system will work within limits. No system could exist at all if it was not to the advantage of some group. Capitalism, communism, socialism, fascism all work. All sorts of machines can be made to run, but it ought not to call for any deep insight to discern that some run better than others. Morris Hillquit, a leading American

socialist, was once criticized for having made a financial success as a lawyer in a capitalistic system, while at the same time preaching socialism. Hillquit's reply was noteworthy: namely, that he was living under a capitalistic system; that he himself could work under that system and succeed according to the conventional standards of success; that he believed socialism to be better than capitalism; and that he was using what came to him through capitalism to bring in a better system. Whether we are capitalists or socialists, we can admit the force of Hillquit's utterance.

Such uncompromising socialists as Sidney and Beatrice Webb willingly concede that there was a period when capitalism served society and served it well. It may give some dogmatic socialists shivers to be told that, if socialism is ever adopted in this country, in a generation or two the battle against socialism will be pressed, and so on and on. The main duty is not to get Christianity so tied up with any system that it helps perpetuate that system after its usefulness is gone. To that end the church must always have a place for the social prophet who cries aloud and spares not the evils of an existing order, no matter what that order is. Some twenty-odd years ago the leader of the Chinese movement toward a republic approached the late Bishop James W. Bashford to get his advice as to whether the new régime should consider making Christianity in any form or sense the official religion of China. Bishop Bashford protested against

making Christianity the official religion of anything, or against making it official at all. The instant Christianity becomes official in relation to any social institution, it imperils its own prophetic possibilities.

Laws are institutional creations, intellectual machines and tools. Not all tools have to be material. All legal creations are instrumental, just as truly instrumental as a hammer or a plow or a steel mill. Whatever sacredness they have is in the sacredness of the values at which they aim. Now, when a man declares himself in favor of a better social system, whether he has in mind the fundamental reorganization of society itself, or such improvement in law as will guard weak men against their lower impulses, he is at bottom asking for what seems to him to be a better type of social instruments. Of course, good men can ask for foolish tools; they may ask for tools which nobody can use; they may ask for crazy machines that would run themselves in a kind of social perpetual motion. But they are asking for instruments which they think necessary to give the people now on earth a better chance at large and fine human existence.

It is altogether beside the mark to avow that the human race gets along with all sorts of instruments and all sorts of social systems. A good citizen may conceivably use a bad tool better than a bad man, but that does not mean that the good man can use bad tools better than he can use good ones. It is no justification of a poor material or moral instrument to say that good men have used it for

good purposes. If all the members of a community, no matter how large the community, were forthwith to acquire the best intentions imaginable under human conditions, the problem of the betterment of social creations would still be upon us. For not all well intentioned men are equally strong; not all can use poor instruments without themselves being harmed by them; not all can keep always before them the high ideals toward which instruments should work. It is a Christian duty to keep before men the need of increasingly better material instruments. Nobody is likely to deny this. Nobody talks about the sacredness of a dull knife, or of a clock that is always incorrect, or of an engine that is wasteful and dangerous. Much more is it a Christian duty to work for better social instruments: better laws; juster apportionments of society's burdens; better distribution of society's wealth; better protection of men against nature and against one another and against themselves. All this is in line with that commandment which expresses at least half of the total Christian duty: to respect one's neighbor as oneself.

I referred in an earlier section to the danger that a Christian use of money might possibly perpetuate social systems through the investment of funds in those systems. The problem is becoming more acute today in connection with gifts to benevolent causes when the gifts take the form of increase of endowments. Some no doubt make the likelihood of legislative or other social attack on endowments an excuse for not giving, but others of

most complete sincerity are thoroughly puzzled. They do not wish to give to endowments if these are socially wrong. They do not wish to give to them if givers are likely to see their gifts confiscated by social action.

Again, speaking of invested funds, we need not forget the fact to which I have in another place alluded, that there are differences in investments. Some seek only the reward due for the accumulation of money. Money in present society must be got together in huge sums. There will always be need of such accumulation. Moreover, even in the most socialistic order it would be expected—indeed, it is definitely taught by radical socialists—that men may save out of their incomes and receive interest return for such investments as do not hinder the social welfare by being privately controlled. Few if any theorists expect capitalism ever to be done away with altogether. It is the private holding of the great instruments of production to which the socialist objects. There are now investments on which interest is paid to which even a militant communist could find little objection. The test is always the social consequences. As long as society itself feels that its welfare is not impaired by endowments, the giver to benevolent funds must use his own conscience and act on his own responsibility as to whether or not he will contribute to funds which will be placed in endowments whose income is to be used for religious purposes.

In trying to make the social order Christian, we have

to remember that social changes do not come all at once, but in a certain order. Some cannot come until others have prepared the way. An analogy can be traced between social advance and progress in material invention. When I was a boy scientists were trying to invent a flying machine, but they could not succeed until the possibilities of the internal-combustion engine had been worked out. The automobile had to come before the airplane. So with the overthrow of slavery. Slavery came as an improvement over an old custom—the killing of prisoners of war. Before slavery in turn could pass away all manner of advancing ideas had to get firmly lodged in men's minds, like the truth, which Lincoln phrased so powerfully, that no man was good enough to govern another man without that other man's consent. There had to be also the realization growing throughout the civilized world that slave labor was not as profitable as free labor. We hear with wearisome repetition from the overconservative that Jesus did not attack slavery. To be sure he did not. Some truths unfamiliar in his day had first to become familiar. Jesus did attack the evils for which the time was ripe. He attacked the vested interests of his day, the Temple interests, without mercy. That battle was long overdue, and was thoroughly intelligible when it came.

Again, though this is a minor point, few genuinely Christian leaders care to urge a man to take the risks of a battle from which they themselves are safe. It may

have been a thrilling spectacle to behold Paul urging Onesimus, the fugitive slave, to persist in his flight, which could easily have meant death for Onesimus. It is one thing, however, to announce a defiance of an established order; it is quite another to urge men to assault upon that order when the urging orator cannot himself get into the fray. For example, any of us today may in all good conscience denounce war, but those of us beyond the draft age rightly feel reluctant about telling individuals within that age to defy the draft. We do not have to take the risks. In this struggle for larger social justice it is not especially admirable to be as keen as greyhounds to see other people start.

This entire problem is one of perplexity and torture to many sensitive consciences. How can we acquiesce in an unjust order without sin? We cannot. The sin, however, is collective and social. No one individual is responsible for the evil. Individuals can change the system only as they seek to transform the social climate on which the system thrives.

Let us take an illustration which perhaps may be peculiarly intelligible. In England there has been complaint for years against the large royalties received by owners of coal lands for coal mined without any effort exerted by those owners. This was one of the chief grievances urged upon the Sankey Commission which investigated the English coal industry some fifteen years ago. Suppose, now, an owner of coal properties becomes tortured in

conscience about these returns for which he renders no service, and wishes to act in the best manner possible for the largest and finest social result. What shall he do? To begin with, until the law is changed, he will have to act in the light of whatever facts and principles he can get hold of. Next, it will not help much if he spends his moral energy in reproaching himself personally as a sinner. As long as society allows earnings which are in large part socially created to go into private pockets, the owner of the private pocket cannot be justly called a thief for receiving them. It will not do, however, for the possessor of a disturbed conscience to quiet himself with the consoling reflection that he is not personally a sinner against society, or at least a worse sinner than other men.

Suppose, then, the royalties continue to burn the soul of the possessor and he determines to refuse them. To whom will they be paid? To the miners? The sum total, no matter how great to the individual single owner, would not amount to anything considerable if distributed among any large number of miners. The same would be true if he gave it to the state, the organ of society as a whole.

Probably the owner would be most impressed with the possibility of taking the royalties and using them for philanthropic purposes. This would win the approval of many good Christians, but would leave the coal system just as it stands.

The most promising path is to use the royalties in such

fashion as to remedy the system: to use the royalties to do away with royalties or to bring them within limits. Of course, other royalty-getters would curse this procedure as treason to the class of royalty-getters. Such an objection, however, would be irrelevant as compared with the larger social questions. We have a right to expect of every stage of social advance that it carry within itself the seeds of further advance, that it develop from within itself the forces that will eliminate its evils and release its nobler powers.

There may be criticism of my treatment of Christian giving on the ground that I have made it chiefly an affair of foreign missions. No slight whatever is intended toward the vast enterprise that we call home missions. It is assumed that the principles of home missionary effort have been so well worked out that they do not need exposition here. These principles include recognition of the fact that all missionary effort should be toward self-support, with the paradoxical qualification that some fields will always need support; that the significance of some forms of such effort can never be stated in terms of financial or membership return; that those communities that have become strong in Christian effort should bear the burdens of the weak communities. All this has been made self-evident through Christianity in the home land, whereas Christianity has still to fight to make out a case for its efforts for the Christianization of the whole world. In that wide task a redemption of one nation so

complete as to change that nation's use of material riches would in these days of shrinking world distances go far toward the redemption of all nations.

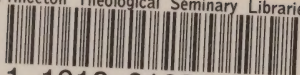
The church today takes the world as its parish. This means an obligation to preach the gospel anywhere and everywhere. The primary suggestion is geographical. Nevertheless, the New Testament at least implies that the world is an organized set of institutions and practices and tempers which in a way stands together as a whole; a whole which in its more evil manifestations we have in mind when we use the old expression "the world, the flesh and the devil"; a whole that Paul had in mind when he said, "Demas hath forsaken me, having loved this present world."

The forces of this world hang together and work together. They do this, not because they have been organized to do so, but because there is a sort of natural gravitation that brings them into a system. We say that birds of a feather flock together. No one marshals them into order. They come together because they are like-minded, so to speak. Now, selfish souls are like-minded. Whereas it is at times hard to understand unselfish persons, it is usually possible to understand selfish persons. The selfish persons know how to adjust themselves to one another in this world relationship so as to get the most for themselves. Statesmen now and again tell us that we get on in the world by enlightened selfishness; that we are to assume that men are selfish, but that they can so

enlighten their selfishness that by joining together and making mutual concessions they can each get the most possible out of the world. Some even tell us that an enlightened selfishness becomes unselfishness, but this will hardly do. Selfishness, enlightened or unenlightened, is selfishness.

The world is still a coherent system. Must it always, however, find its coherence in selfishness? Paul indeed spoke of the world as if it were something like a weight holding down the human soul. He also said that the whole creation groaneth and travaileth in pain together, waiting for the revelation of the sons of God. The material force can become spiritual. Materialism can be converted and sanctified so that through it can be made the revelation of a new creation at the hands of the sons of God.

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